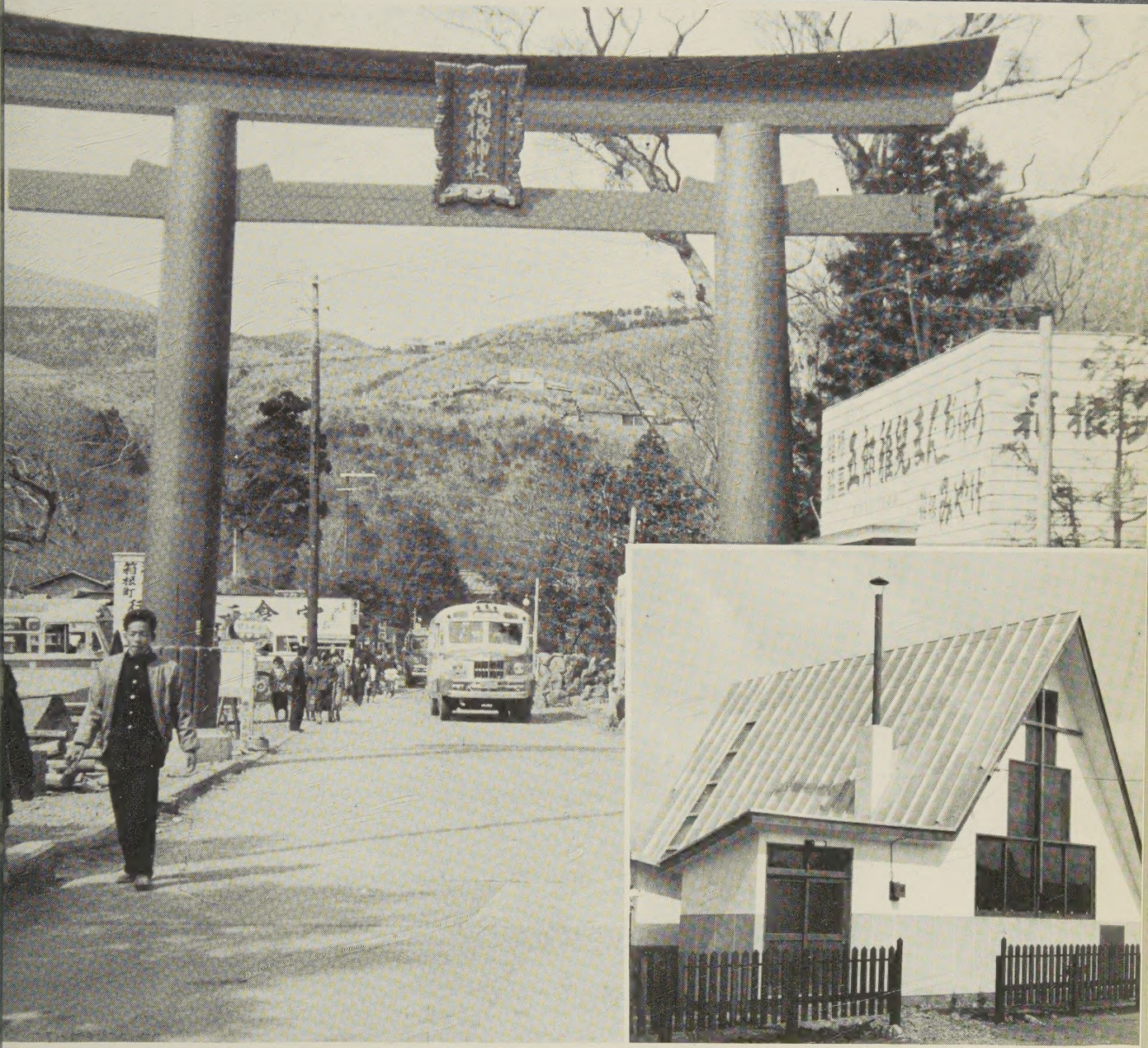
MENNONITE LIFE

October, 1957



Missions in Japan

Published in the interest
of the best
in the religious, social, and economic phases
of Mennonite culture

SPECIAL JAPAN ISSUE

This issue of *Mennonite Life* is devoted to Japan in general and to the Mennonite missions in that country in a special way. Never before have the Mennonite missionary efforts and activities in Japan been presented in such a complete manner, including all Mennonite and related groups. The story is told in numerous articles which are illustrated with over one hundred pictures, most of which have never been featured before. Special credit in the preparation of this issue goes to Melvin Gingerich, an Associate Editor of *Mennonite Life,* who has just returned from a two-year MCC mission in Japan.

This issue is being used by mission boards and congregations in their mission study projects. Individuals and congregations interested in obtaining additional copies should write to *Mennonite Life,* North Newton, Kansas. If more than ten copies are ordered, a 50 per cent discount will be given. Single copies are available for 50 cents each.

The Editors
MENNONITE LIFE
North Newton, Kansas

COVER
Entrance to Shinto Shrine, Japan
Insert below: Kamishihoro Mennonite Church, dedicated 1957

Photography: Paul Boschman

MENNONITE LIFE

An Illustrated Quarterly

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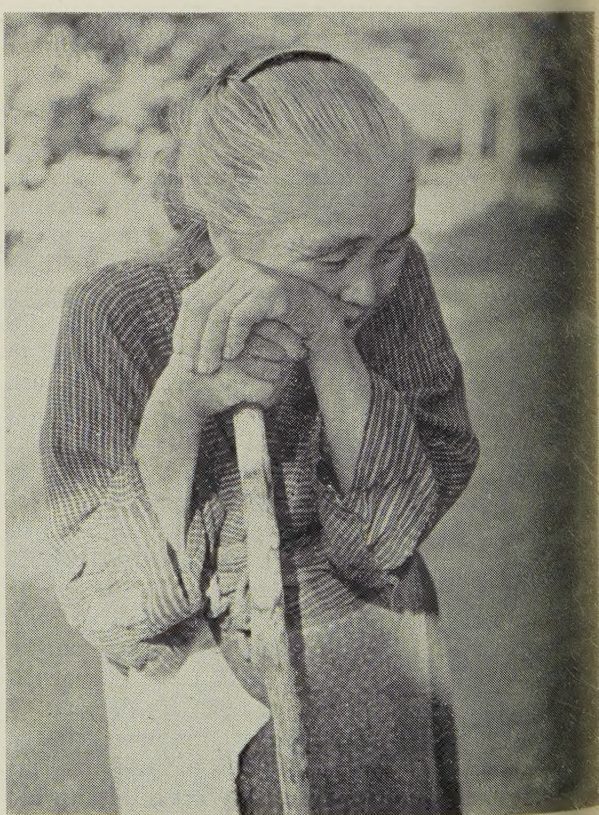
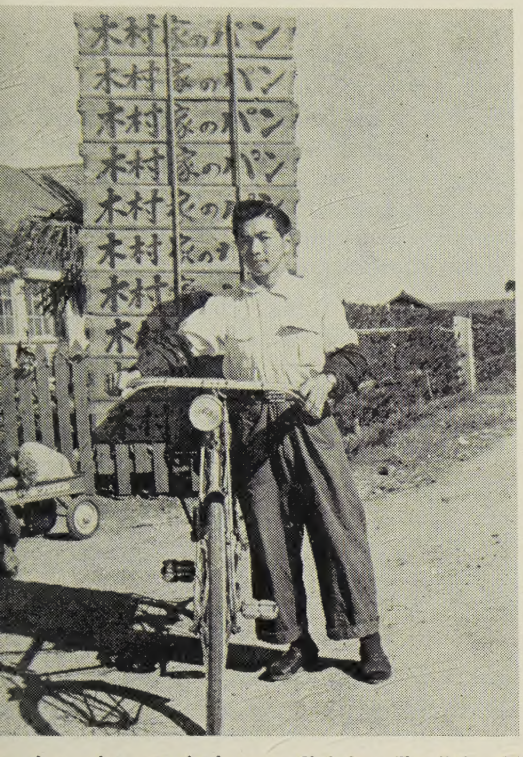
Japan ..... Outside Back Cover

Life is an illustrated Quarterly magazine published in January, April, July, and October by Bethel College, North New-
Entered as second-class matter Dec. 20, 1946, at the post office at North Newton, Kan., under Act of March 3, 1879.

Hagi, Japan as seen from a nearby mountain. Typical Japanese landscape. Japanese bridegroom and bride in traditional wedding garb. Japanese woman without the hope of the Christian faith.





ery boy who recently became Christian. The little girl brings baby brother along to Sunday school. (Below) Rural scene near Kobayashi, Kyushu.

Farmer's wife helps in farm work.

sees beyond the muddy streets, the open gutters, the unpainted, weather-beaten boards on every home. But inside the gate the miniature garden with some dwarfed pines or flowering shrubs or a group of rocks, arranged in a certain order will help one understand how much Japanese love nature. The home itself shows artistic designs in construction and inside the home raw wood, unvarnished but highly polished, and landscape paintings on the wall reveal in other ways their basic belief that man must adapt himself to nature.

In this area most missionaries are constantly challenged to acknowledge the Japanese as cultural superiors. This is not easy for most of us have grown up with the conceited notion that everything that has not originated in 'Christian' America is 'heathen.'

Farmer and his wife in a field in Kyushu.

Historical Background

1. *Ancient History.* Compared to the United States Japan is an old country. When our nation was born 181 years ago Japan was already 2300 years old. Japanese history dates back to 660 B. C. (the date is legendary, however), and the present emperor, Hirohito, is the one hundred twenty-fourth consecutive ruler. This continuity is unmatched by any other nation in the world.

Although the nation traditionally began in 660 B. C. the Japanese were a primitive people until 552 A. D. when the civilizations of China and Korea were introduced into Japan by Buddhist priests. Not only did these missionaries bring their own religion but they also brought along the ethic of Confucius, the advanced mores of Korea, the art of writing with ideographs, new architectural styles as centered in their temples, and many crafts and arts which enriched the life of Japan. Chinese theories of government deeply influenced court circles. A period of great intellectual and cultural progress followed.

2. *Feudalism (c.800-1853).* Beginning in the ninth century, however, a period of 'Dark Ages' followed when feudalism took over in a style similar to that in Europe. For hundreds of years there was little change or progress.

From about 1600 on feudalism took a new form of seclusion and isolation. Western colonial powers were on the march and Japan was in danger of being exploited. Fearful of these great powers she closed her doors to contact with the outside world. No Japanese were permitted to travel to foreign countries and no foreigners were allowed to enter Japan for over two-hundred years (1615-1853).

During this period of isolation the West experienced the industrial revolution. Great scientific and industrial progress was made, but with a closed-door policy Japan was left behind. Her strong feudalistic society with fixed and nondemocratic social and political patterns held the common people in bondage.

One cannot understand Japan today without an understanding of that society which feudalism fostered, for though it was supposedly replaced a hundred years ago it still exerts a strong influence among the common people.

Feudalism is based on strong leaders who dictate rule and authority. The individual is important only as a tool of the government. There are no elections, no opportunities for group decision. Government does not exist for the welfare of the people, but people for the welfare of the government. The strict duty of everyone is to obey his superior. By a fantastic system of secret police the rulers of Japan kept strict control over everyone down to the humble farmer and merchant.

Another vital part of the society was the family. The ethics of Confucius emphasize strong family ties and the military dictators used this to good advantage. The father was the absolute head with all relationships centering in him. Filial piety was practically a mandatory virtue

ily was also a religious body. A Shinto god-
h connected the family with the nation's past
he emperor, was found in every home. Budd-
d its part in tying the family together with
ncestral worship.

nphasis on these things — strong family ties,
ortance of the individual, loyaty to one's supe-
very tightly-knit society was gradually formed.
society has passed its zenith, it is by no means
it had been indelibly engraved in Japanese
ver the centuries. Officially abolished in 1871,
eless has persisted in spirit and there is still
dence of it in rural Japan today. This back-
lps explain why the Japanese people blindly
heir leaders into war and eventual defeat in
rs.

mpse of Japanese society also affords some hint
eat difficulties that have confronted and still
anyone who shows an interest in becoming
n. To become a Christian in Japan is a serious
when a person becomes a Christian he really
n individual who thinks for himself and makes
lecisions. It is not easy for him to disentangle
om the web of life in his society; he cannot
ow off customs followed for hundreds of years.
e with the utmost courage are able to take their
Christ.

ern Japan (1853-1945). Japan's hermit life
n end in 1853-54 when American navy ships
mmodore Perry steamed up Tokyo Bay, dropped
d refused to leave until a treaty had been signed
ned the doors of Japan to trade and commerce.
or a change had been mounting internally as
nditions were ripe for a shift. Having decided
Japan went all out and became an eager pupil
n civilization.

the succeeding years some five thousand Japan-
nen, scholars, educators and others traveled to
d the United States to learn the secrets of West-
r. From the British they learned how to build
rst-rate navy, and an efficient transportation sys-
German army became the model for a new
army while a new educational system and mod-
ine were also based on German patterns. Other
were impressed with the French legal system, so
n were asked to help draw up a new legal code.
erica the Japanese copied big business, indus-
n and a modern postal and communications sys-
nty years later Japan emerged as a world power,
nd only industrial nation in the Orient.

vas one thing, however, that Japan did not try
from the West — her spiritual foundations.
d the material benefits of the industrial revolu-
gnored the spiritual heritage of Western man.
a serious omission, especially in view of the fact
ndividual was unimportant in the feudalistic so-
pan. The West had emphasized the democratic

Crowds going to Buddhist temple on New Year's Day.

ideal that men are intended to be free and equal. Under feudalism they are neither free nor equal. Even though there were radical changes brought on by education, medicine, transportation, science and technology, the common people of Japan were still controlled by a minority at the top. A few brave individuals made their own decisions and blazed new trails but the masses of people seemed content to follow their national leaders.

A noted Japanese leader considers this modern Japan's greatest failure:

> The fundamental weakness of the modern Japanese civilization was the mistaken notion that the various aspects of Western civilization—political, economic, social—could be borrowed without adopting its spiritual foundation,

Farmer and his daughter of Kyomachi weeding rice.

and the failure to grasp the basic idea of individuality, which is to be traced essentially to Christianity . . . . My personal conviction is that the Japanese are thus at a momentous juncture of their history, confronting the grave question whether they decide to engraft their own civilization into the tree of Western civilization based on the Christian concept of human personality . . . . This, it seems to me, is the only way to save our nation.[1]

4. *Post-War Japan.* All of Japan was shaken to the the very foundations by the war. Today a new Japan is slowly emerging. The new constitution drawn up after the war recognizes such basic human freedoms as political rights, religious freedom, freedom of thought, freedom of speech, freedom of the press and the like.

However, age-old traditions and customs have not yet given up. Feudalism, Shintoism and the old militarism, are all attempting a comeback so that there is, at present, a life and death struggle between the old and the new. Those who are in a position to know say that the battle for Japan's soul has not yet been won. As pointed out above, Japan stands at a point of crisis in her national life.[2]

The Christian Story

1. *Roman Catholic Beginnings* (1549-1615). To most of us Japan is a new mission field. Actually, Japan is one of the oldest mission fields in the world. At a time when our Anabaptist forefathers were being persecuted in Europe, Jesuit missionaries, on the trail of Portuguese traders, began a brief but remarkable work in Japan. So persuasive was their preaching and testimony that by 1590 150,000 people had been converted, including many high ranking officials. After a decade of persecutions the work again flourished. Nagasaki became the Rome of Japan and the number of believers jumped to an estimated 300,000 to 500,000.

Government officials viewed this spiritual invasion with alarm and looked upon it as part of a plan to colonize Japan. Consequently, when they slammed the doors shut in 1615, they also outlawed Christianity. All over Japan signs were put at prominent places, with inscriptions like the following:

> The evil sect called Christian is strictly prohibited. Suspicious persons should be reported to the proper officers, and rewards will be given.[3]

When many refused to recant and paid for it with their lives, one of the rulers put up this more-startling inscription over the tombs of massacred Christians:

> So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he violates this command, shall pay for it with his head.[4]

Gradually the Christians were supposedly exterminated. However, more than two centuries later, when Japan opened her doors to the outside world and Roman Catholic missionaries returned, they found Japanese who had kept their faith in secret and still considered themselves Christians.

2. *Protestant Beginnings* (1859-1945). Even before Japan came out of her isolation Christians in America were concerned about reaching Japan with the Gospel. When the doors opened in 1853-54 preparations were made and the first six missionaries sent out in 1859.

The work was difficult and the progress slow. Gradually the edicts banning Christianity came down but the people were still suspicious of the dangerous, foreign faith. In spite of fear and prejudice the missionaries worked on courageously and in time attracted some of the brilliant young men of the old warrior tradition. Many of them later became pillars in the church.[5]

The first church was finally formed in 1872, in Yokohama. In 1875 the first Christian college, Doshisha, was opened by Joseph Niishima, in Kyoto. By 1883 there were 63 churches, 120 mission stations and nearly 5,000 believers. 1873 saw the translation of the New Testament completed and by 1887 the whole Bible was published.

Through succeeding years missionaries to Japan worked against odds. There was slow progress but never a great in-gathering. World War II saw the Christians once more molested and scattered. Christianity was still thought of as a Western religion so Christians were under suspicion and accused of being American spies. Many of them were arrested and questioned day after day by the thought police. Unfortunately there were those who could not stand up under it and compromised on important issues. But there were also those who refused to bow the knee. Six ministers died in prison, modern martyrs of the faith.

Japan has always been a difficult field. An old culture, a modern industrial civilization, the highest literacy rate in the world, feudalistic patterns, deep-rooted religious practices antagonistic to the Gospel—all these and other factors combined to make missionary work in Japan an uphill battle. A veteran missionary has summarized the history of missions in Japan thus:

> Banned for 230 years, emotionally barred at the turn of the century, restricted to decades of a half-open door, and before and during World War II made an object of suspicion and suppression—this sums up the saga of the Christian Church in Japan until the end of World War II.[6]

3. *After World War II.* The defeat of Japan brought about a change in climate and attitude toward Christianity. The doors were suddenly thrown wide open and people were eager to learn about the conqueror's faith. Military generals as well as missionaries and Japanese Christians recognized it as an hour of unparalleled opportunity. Churches in the West were urged to send missionaries to help lay spiritual foundations for a new Japan.

Christians in America and Europe gradually responded and by January, 1954 had sent 2,043 missionaries,[7] some pre-war workers but most new recruits. However, while many people were eager to learn about the Gospel, the number that were willing to accept it in faith and commit

to Christ was far less. The Christian popula-
ot increased nearly as rapidly as early reports of
ıs seemed to suggest. Still, the work is going
nd opportunities are unlimited.

ɔspel still has fierce competitors in Japan. We
that elements of old Japan—feudalism, Shinto-
militarism—are struggling to stay alive. Bud-
experiencing a revival and other religious cults
eared in astounding numbers. Communism is
ɔ become the ideal of new Japan, while secular-
naterialism also have their disciples. With the
on democracy and freedom many have turned
license. Juvenile deliquency, gambling, an
crime wave, divorce and other demonic forces
ciety.

ttle for Japan's soul is still being fought. This
llenge of the hour—to present the Gospel in all
its power and to demonstrate by word and deed that Je-
sus Christ alone has the answers to life's most perplexing
questions. We must work while it is day, for the night
will come when no man can work.

Notes

[1]Takagi, Yosaki, *Toward Universal Understanding.*

[2]For an excellent treatment of post-war trends and gains see Axling, William, *This Is Japan,* pp. 9-13. N. Y., Friendship Press, 1957.

[3]Shacklock, Floyd, *Which Way Japan?* p. 46, N. Y., Friendship Press, 1949.

[4]Kuhn, Ferdinand, *Commodore Perry and the Opening of Japan.* p. 90. Eau Claire, Wis., E. M. Hale and Co., 1955.

[5]For excellent biographical sketches of a number of these men see Prichard, Marianna and Norman, *Ten Against the Storm.* N. Y., Friendship Press, 1957.

[6]Axling, *op. cit.,* p. 15.

[7]Hasegawa, Shintaro, "Japan Report," in *His* magazine, March, 1957, p. 34.

g the Foundation for Mission Work

nnonite Central Committee in Japan

By NORMAN A. WINGERT

E the days in 1949 when the Mennonite Central
nmittee erected its prefabricated houses on the
where lately had stood the rubbled remains of
-bombed workers' houses in Japan's industrial
saka, this "agency for relief and other Christian
has rendered in Japan almost the full gamut of
s functions and services.

Peace Witness and Material Aid

's first contribution to the welfare of the Island
was naturally that of material aid. It brought
clothing to the industrial workers who had
ed the full impact of modern bombing. Incident-
was it central?—there went with the material
unmistakable peace witness, for were not the
and Canadian M.C.C. personnel thereby offering
atonement for the destruction which the "Chris-
" had rained down on them that frightful night
t 13, 1946! The testimony was plain and effec-
vhile enemies moving amongst them in missions
! The effectiveness was attested in a petition
5,000 names requesting the founders of the
G. and Mrs. Thielman, to extend their term of
hen the time came for them to return home.

he initial mass distributions there developed the
nge rehabilitation projects: for the working-
ves there was a sewingroom; for the neighbor-
dren, a playground; for long-neglected teeth, a
nic. There likewise developed apace cultural and
educational contacts by way of English classes, both at the Center and in universities and industrial plants. And in all of these there was, in word and in act, the permeating Christian testimony, while the Gospel message was more opportunely declared in the various Bible classes, from Sunday school child to university graduate.

The same years when M.C.C. was in Osaka were also the years when missionaries from the various Mennonite churches were coming to Japan. M.C.C. being the co-operative venture it is, Akron Headquarters suggested that its Japan center serve in whatever way it could the members of the various mission groups. One of the first steps in this role of serving servants was the offering of M.C.C.'s facilities for a two-day All-Mennonite Fellowship. Present at this first Japan Mennonite missionary meeting were forty-three adults and nineteen children, representing four mission groups: the (Old) Mennonite, the General Conference Mennonite, the Mennonite Brethren, and the Brethren in Christ.

Aiding in Mission Program

Another co-operative move, one in line with the M.C.C. policy in other parts of the world of transferring its property and projects to a specific mission board after emergency needs have lessened, was the handing over to the Mennonite Brethren Mission Board, in January 1954, of its entire Kasugade property to be henceforth used by that group as one of its mission stations. This industrial area in Osaka, still shambled when M.C.C. arrived, had,

Norman Wingert distributing food for M.C.C.

The feeding of unemployed of the Tokyo area.

during the intervening years, mushroomed back to almost pre-war normalcy, and although there was still much need, the emergency had passed.

Besides missionaries, Japan M.C.C. aimed to serve also other M.C.C. personnel, most of whom were outbound to other M.C.C. centers in the Far East: Formosa, Korea, Viet Nam, Java, Hong Kong. And since Tokyo is known as "the Gateway to the East," now a few other missionaries and world travelers passed through the doors of the Japan M.C.C. center, so that it became a miniature travel and hostel service. Nearly all the more than two dozen M.C.C. workers enroute to Korea, for example, had to stop in Tokyo to secure here both their Korea visas and their United Nations Far East Command military permits to enter that country. All this occasioned many trips to Tokyo, a distance of approximately 350 miles, to meet incoming ships and planes and to assist in the securing of proper documentation at the various embassies and military offices. Indeed, so frequent were these overnight shuttlings to Tokyo and Yokohama that the considerations of time, expense and inconvenience involved became the chief reason for M.C.C.'s decision to remove to Tokyo.

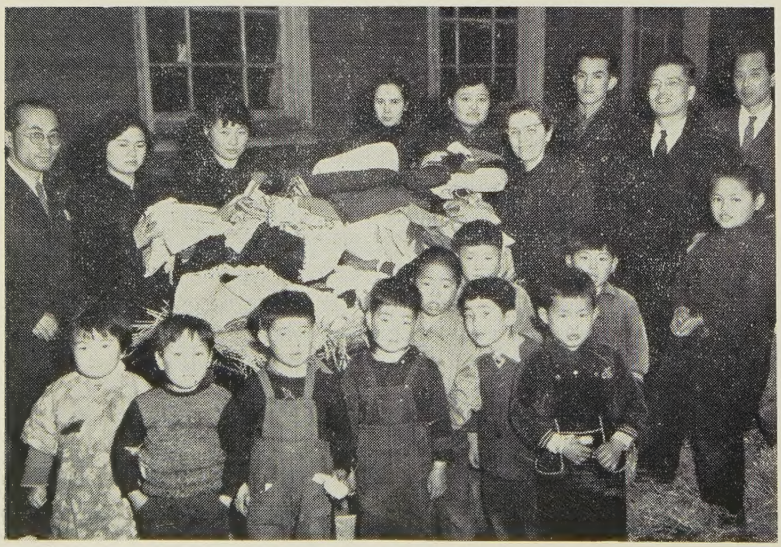
Thus it was that in M.C.C.'s first five years in Japan it rendered a surprising assortment of services: food and clothing distributions; dental clinic; children's playground; women's sewingroom; English classes; Bible classes; service to missionaries; assistance to travelers; peace witness; and, not mentioned before, a weekly community mothers' meeting and a weekly boys' club. With a lively imagination the reader must read between the lines of these bare facts and picture the thousands of individuals touched and tinged by Christian words and works in the Osaka chapter of the Japan M.C.C. story.

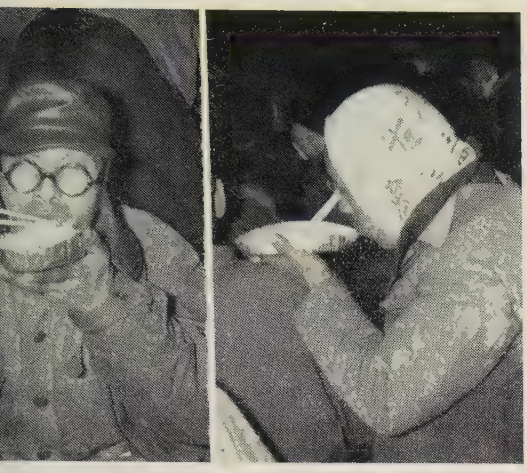
Lest it be inferred that the M.C.C. program was perfect and smooth-running, be it quickly remarked that there were, indeed, frictions and faults and a muddling through which the personnel are embarrassed to recall. But withal, when the benefits and the blunders are balanced against each other, an objective appraisal leads to the conviction that the program was God-blest and the results very much worthwhile.

The personnel of the Osaka period were as assorted as were the types of services rendered: the H. G. Thiessens of Kitchener, Ont., who broke soil and constructed the buildings; Ruth and Rhoda Ressler of Scottdale, Penna., who, after their three-year term of service with M.C.C. and a year at home, returned to Japan as missionaries; the Jay Harold Yoders of Columbiana, Ohio, now living at Goshen, Ind.; the Jonathan Bartels, Mennonite Brethren members who transferred from M.C.C. with the Kasugade property and are now superintending the work at the mission station there; Alice Fast of Blaine, Wash. (now Mrs. John Duerksen of Dinuba, Calif.); and the Norman A. Wingerts of Upland, Calif. Dale Nebel of Eagle Grove, Iowa, director of the now-discontinued co-ordinating Far Eastern Office of M.C.C., also had his offices at Kasugade during 1952-53, the last year of its functioning.

During and immediately following the war, private relief agencies in Japan pooled their activities in a central organization called LARA (Licensed Agencies for Relief in Asia), similar to CRALOG in Europe. M.C.C. in Osaka was a co-operating member. Having served its purpose by 1952, LARA was dissolved and the several agencies fended for themselves. One of the agencies, it is claimed, brought into Japan large amounts of donated

Distributing clothing to victims of fire in dormitory.





.C.C., Tokyo, serves homeless hungry people a meal.

Norman Wingerts hand out Gospel portions in Tokyo.

vhich were sold for cash. To guard against a of this, the Japanese Diet passed a law requir- ustoms duty be paid on all relief goods coming country, except those brought in by the three ivate agencies: Catholic Welfare, American nd Church World Service. Naturally, M.C.C. pay this additional expense, and so for several ght no relief goods into Japan. Granted M.C.C. ntend large-scale distribution programs, it did ss desire to take advantage of opportunities e offered by many pockets of dire need which ll be found everywhere. This was M.C.C.'s at the time of its moving to Tokyo.

M.C.C. in Tokyo

ber 1954 found M.C.C. in new quarters in the hird largest city, a westernized Japanese house outhern Baptist mission compound, 350, Seta- magawa, Setagaya-ku, Tokyo. Because the com- s up for sale, rent was reasonable, but the lease -term, renewable yearly. The location was fifty outhwest of Tokyo's central station by either n or bus. In general, Tamagawa neighbors were iddle class. Living in two other houses on the l were missionary families in language school. re electric and telephone facilities, but no gas ter. An automatic pump supplied running water. here was no city sewer in the area, drinking l to be boiled.

end of the Osaka days M.C.C. personnel had from a onetime high of seven to three, and e Fast, who had already overstayed her three- of service, was returning home. This left only erts to carry on the new Tokyo center. Shotaro niversity graduate who had come with M.C.C. n Osaka, continued as right-hand helper and r. In only a few weeks, a second young man, Kiyono, neighbor and pharmacy student, joined residence at the center. Thus began the writing ond chapter of the Japan M.C.C. story.

nearly three years later, with the moving of the center from Tamagawa to Wakeijuku, the second chapter has just been finished. As in the first, the pages record success and failures, blessings and blunders. Also as in chapter one, the ledger balance, we believe, shows black.

Iida-san and Kiyono-san, serving as maids, interpreters, guides, handymen and friends, soon became the nucleus of a group of other equally fine young folk, mostly university students, who, in turn, after sitting for some months in Bible class and catching the purpose and spirit of M.C.C., not only came to the point of a positive declaration of faith in Christ, but also offered a helping hand in the relief program of M.C.C. The Ueno project, suggested and launched by Iida-san, was their opportunity. It was a daily hot milk service to ragpickers and other homeless people at Ueno Park. Kiyono-san shouldered the main responsibility of the project, while the other young people took turns. Hot milk, warm smiles, cheerful songs, and short Bible messages proved the means of making hundreds of homeless feel there were those who cared and of salvaging and rehabilitating a dozen men whose stories when told would be as thrilling as those of Begbie's "Twice Born Men."

The benefits boomeranged on the young people themselves. They experienced the joy that comes in helping

M.C.C. holds open house for university students in Tokyo.

Teen-agers at M.C.C. Christmas party, Tokyo, 1956.

others. They grew spiritually, so that by the end of a year, six of them wanted to give public expression of their faith by baptism. (Although M.C.C. is not a church, provision was made for the administration of the ordinance, and they were urged to connect with churches in their respective neighborhoods.) One of those baptized is now a full-time mission worker with the Peter Willms in Yamaguchi, and several others are presently studying in Christian colleges in the United States.

Besides the benefit to the helped and the helpers, here was the equally significant public testimony. Various articles and pictures in newspapers, radio broadcasts and television presentations got across to millions of Japanese the idea of Christian concern, especially since the projects were being sponsored by foreigners. "You are doing for us what we Japanese do not do for our own people," said a public official.

It should be stated that M.C.C.'s dilemma in not being able to bring food and clothing into Japan was solved shortly after coming to Tokyo. Through fine co-operation with Hallam Shorrock and Kentaro Buma of the Japan Church World Service, the facilities of that organization were made available for the bringing in of small amounts of U. S. Government surplus foods and M.C.C. clothing.

Appreciating the M.C.C. Work

Although the Ueno work continues to be the single most significant M.C.C. project, there have also been other distributions and services. For over a year, there was a hot milk service daily from Monday through Friday to about 150 day laborers, jobless people who pick up an occasional day's work through the Tokyo City hiring offices. Their pay for heavy work is about 300 yen a day, which is less than one dollar. I have seen mothers with baby on back cleaning city streets. Many of these laborers do not eat breakfast, and the hot milk in the morning is strengthening for the day's work ahead. The Central Tokyo City Employment Office, the Shibuya Local Employment Office, and the Day Laborers Union participated jointly in a ceremony awarding M.C.C. three certificates of appreciation in the presence of three thousand laborers. The event was recorded by Japanese and English language newspapers, radio, and Pathe Newsreel. The publicity, entirely unsolicited, was tolerated because it offered an opportunity to counter the publicity frequently given regrettable incidents in connection with American service men in Japan.

It is our strong conviction that giving should be personalized as much as possible. The giving of one's self with the material aid often means as much to the recipient as the gift itself. To this end we solicited the interest of the young people in our Saturday Evening Bible Class to seek out needy children and to personally deliver the 500 Christmas bundles to the children in their homes.

Again, we are dealing with the individual when, on Sundays, Mrs. Wingert invites homeless folk from Ueno and elsewhere to dinner — literally, "the halt, the lame and the blind," all homeless—and to an afternoon of song and worship and homey conversation. Starting to arrive soon after breakfast, they are given a hot bath, a change of clothing from M.C.C. bales, and a pre-dinner snack. For most of them it is a new experience to be treated as equals. The work is not easy, but the response rewarding and I only wish there were space enough in this article to relate several dozen cases of how God has permitted us and our fine young folk to give hope to the hopeless, to block suicide attempts, to find jobs, to send homeless boys back to their homes, to help the erstwhile cynical a spiritual new birth.

This principle of individual attention we have likewise applied to the choosing of our Japanese helpers. Be they university student or Ueno homeless (several have been both!) the concern has always been whether they need physical and/or spiritual help. In the nearly three years at Tamagawa, twenty-one persons have lived at the Center for periods of from two months to two years. Roughly half of them were down-and-out and homeless. Three had either contemplated suicide or attempted it. "Mom" would fit them up with clothing, teach them dish-washing, English, and the Bible. Our M.C.C. family worship periods never to be forgotten, would often run to an hour. So after months of care and concern, with bodies built up and hope kindled, with some of them spiritually new-born, one by one they would find jobs, making room for others at the Center. True, there have been those who slipped back into old ways, but "love's labor's never lost," and there were enough visible results to make the labor infinitely worthwhile.

The personal touch is more difficult in larger distributions. But even here we try to have Christian hands give out the gifts, as, for instance, the ten bales of clothing which the Mennonite missionaries distributed from their six mission stations in Hokkaido, as well as the ten bales divided between the Mennonite Brethren stations in Kansai, the General Conference Mennonites in Kyushu, and the Brethren in Christ mission in Yamaguchi. A similar bale clothing distribution was held at the Christian Naomi Foundation Home for widows. The largest distribution

g, held in our M.C.C. garage, was to tubercular sick folk chosen from the files of the Setagaya elfare Office. Two thousand 14-pound U. S. ent surplus food packages were given out through carefully-chosen channels to the neediest in the groups. As for money donations, which is done ases of emergencies and disasters, M.C.C. has ,000 to the General Conference missionaries in or typhoon relief, and $1,000 to send two carrice to the famine-stricken farmers in Hokkaido. nonite missionaries there were privileged by the o distribute the rice personally and to include rature with the rice gifts.

of the M.C.C. story will be told by others: the of Dr. and Mrs. Melvin Gingerich in September e organization and devolpment of the M.C.C.J. ee; and phases of M.C.C.-missionary relationship.

Open House on a College Campus

ientioned yet is the semi-annual three-day Open vent. To date there have been six of them. It is s high point for our M.C.C. young folk, three inspirational and instructive talks, songs, discusd prayer! Sometimes an international dinner is Saturday evening. Last summer 99 persons, repre-13 races and nationalities, attended. The Open f last March was climaxed by the baptism of eight ople, including a husband and wife whom it was ilege to rehabilitate and to lead to Christ.

ase of M.C.C. duties is that of assisting in the and the preparation of Japanese students for fered Mennonite colleges' scholarships. Four went Jnited States last year, and indications are there three this year.

C. still gives travel assistance and logistics. Many workers are now homewardbound; new ones are d; still others come for vacation in Japan. A guests and travelers would be interesting were ace to spare.

not omit expressions of thanks: to God supremeis seeing fit to use such very ordinary people in ce; to the M.C.C. Executive Committee for sendo Japan; to our co-worker friends, Dr. and Mrs. h, for their co-operation and fine fellowship; fty Mennonite and Brethren in Christ missiontheir forbearing spirit; and to our very wonderful friends who have shown so little annoyance at tern uncouthness and ignorance of Japanese ways.

Whither Bound Japan M.C.C.?

nd Mrs. Gingerich, of the Peace Section, have laced by Dr. and Mrs. Paul Peachey. The peace will continue on the same lines as previously. Norman Wingerts have moved to 6 Sekiguchi, , Bunkyo-ku, Tokyo. There will be some modibut in general the program will be much as in this paper. A representative of The Oxford

Five members of M.C.C. Bible class, all university students, were baptized. Miss Horikawa (center) was student at Bethel College.

Committee for Famine Relief, England, in a visit to Tokyo, was impressed with the M.C.C. Ueno program, to the extent that his organization is sending one hundred pounds earmarked for this work. Providentially, this may enable M.C.C. to provide a Home of Hope where unfortunates may be rehabilitated.

A unique door of opportunity seems to have opened to us. The house into which we moved recently has been built and given rent-free by a Christian Japanese multimillionaire philanthropist and stands on the site of "Wakeijuku," his $900,000 student housing project. Three large modern dormitories, each housing two hundred students, plus an equally large and fine student center building, have been finished, so that we are living in the midst of six hundred students representing several dozen universities in Tokyo.

Mayekawa, the philanthropist sponsor of Wakeijuku, himself has recently become a Christian. "We must give Wakeijuku a Christian atmosphere," he said. "We want you to teach an evening Bible class and to use the chapel in the student center building every Sunday. We want the students to see what Christians are like." A big order!

Thus begins chapter three of the Japan M.C.C. story. What the pages will record lies hidden in the counsels of God.

God and America

The Christian and His America, by Gerald Kennedy. New York: Harper and Brothers Publishers, 1956.

In forthright style, Kennedy insists that the issues of our day are related to the imperatives of the Christian religion. The book is organized into three groupings. The first chapters are an analysis of the delusions of democracy. Then he describes the functions of the Christian's high calling in a society like ours. Finally he interprets the demands which God puts upon Christians of our day.

Kennedy reminds us that our American fathers were orthodox Christians and that our whole political philosophy is immersed in the teachings of Jesus Christ. These basic assumptions rest on the Biblical interpretation of human nature. The answers to our problems must and can come only as individual citizens commit themselves to the Christian Gospel and its demands. This is a challenging book, well worth reading.

Bethel College — David H. Suderman

General Conference Missio

Witness

"Ye shall be witnesses. . ." Acts 1:8.

Tent evangelism is effective in reaching people for Christ.

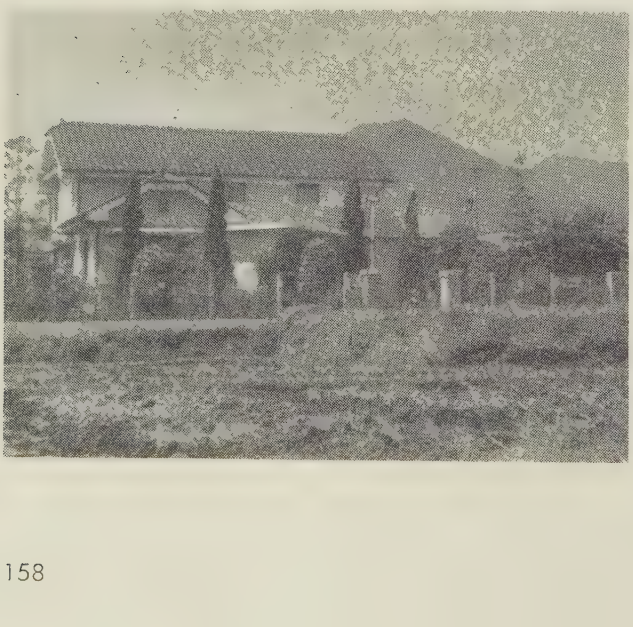
RETURNING from China in 1950 William Voth visited Japan to study the possibility of opening mission work. The war had left not only destruction and defeat but over 90 million people disappointed in an emperor who had denounced his supposed deity. Responding to MacArthur's appeal for a thousand missionaries, various missions were sending representatives to the land of the Rising Sun.

Toward the Rising Sun

The work in China was not ended but the door to the foreign missionary had closed abruptly. The newly-opened door in the Orient presented a tremendous challenge and in August of the same year the General Conference Mennonite Church, meeting in its triennial conference at Freeman, South Dakota, responded to the call of God by voting to open work in Japan.

Disembarking after a stormy ocean voyage in January 1951, the first missionary representing this action was Leonore Friesen from North Newton, Kansas. The Mennonite Central Committee headquarters at Osaka became her home. A language school for missionaries at Kobe

The Paul Boschman home at Kobayashi, Kyushu.



provided opportunity for studying Japanese. The Willi... Voths and the Verney Unruhs being on their way to Jap... plus crowded conditions at M.C.C. headquarters prompte... a search for property for the coming missionaries. Look... ing for renting possibilities H. G. Thielman of the M.C.... met a Russian immigrant, who offered a house for re... Soon after arriving, Voth and Unruh made a trip ... southern Japan and after their return they rented t... house. However, they soon bought and remodeled it int... four liveable two-room apartments.

In his initial survey of Japan William Voth had r... quired of older missionaries about the locations repr... senting the greatest need for a Gospel witness. All seem... agreed that southern Japan, especially Kyushu Islan... lacked a strong witness. Traveling with an interpreter... Voth and Unruh found that in each of the nine prefe... tures there were but one or two missionaries. These wer... usually located in the larger cities. The basic questio... became not one of finding a need for the Gospel but ... which needy area to begin work. Further investigatio... proved that Miyazaki Prefecture had both the least num... ber of churches and Christians. The members of th... Board of Missions were impressed with the need an... possibility of work in this part of the island and agree... to establish a witness in Miyazaki Prefecture.

The Peter Voran family and Esther Patkau arrived i... August 1951. Moving into the recently purchased missio... house at 122 Yamamoto dori, 4 Chome, Ikuta ku, an... beginning language study were simultaneous for th... eight missionaries. Voth supervised the repair and r... modeling of the rooms. With the arrival of the Pa... Boschmans in December the missionary family numbere... ten adults and four children.

Life in the Orient called for adjustments. Adapting ... the new life the missionary soon found that privacy wa... a luxury. Resourcefulness became a virtue. Chewing gu... repaired a leaky gas tank of the language school bu... brought to the field by the Voths. It was surprising wh... range of delicacies like raw eggs, raw fish, octopus, an... eel one could eat and survive! Anxious to preach th... Gospel, the language student had found it easy to cred... the devil for devising such a complexity of sounds an... grammar. It was a memorable day when one of the ne... students learned "koko kara, koko made," (from here ... there). Mastering this phrase qualified him to give dire... tions to the carpenters working on the mission house. Th... two years allowed for formal language study helpe...

ushu

By RUBY THIESSEN

understand the Japanese and his ways. Study pathetic teachers and counsel with the super-, pastor of a local congregation, provided a n for greater effectiveness. With diligent appli- unintelligible sounds became usable words; the ed grammar took form.

y was soon begun in Kobe. Especially receptive spel were students contacted at an English lan- stitute. The intense desire of Japanese young learn English has often been the missionary's ity for contact and influence for Christ. From us of believers in the Kobe group one has be- tor of the Aburatsu Mennonite Church in Kyu- are attending seminary, another is attending a college and two have completed one year of for Sunday school work. The work in Kobe is g under the leadership of the laymen of the

Kyushu Island

uary 1952 the Voths left Kobe for Miyazaki on Island. By train this is a nineteen-hour trip. ng Honshu Island and Kyushu Island is an an tunnel. About thirty miles wide, Miyazaki e extends along the coast eighty miles along ern Kyushu Island. Rainfall is especially abun- ing the two annual rainy seasons, June and Sep- The semi-tropical climate offers mild winters but p summers. Disastrous to the hard-working farm- e almost yearly typhoons which flood crops and many houses. Though only a small per cent of is arable the largest number of the prefecture's 0 people are farmers. The western half of the ountainous and less thickly populated; the east- lying along the coast has the larger agricultural a concentrated population. The chief products farms are rice and vegetables. Farm labor, such g and harvesting, is still done by hand. Seeing e in the country areas where farming methods eval, young people leave to find employment in . In contrast to the rural areas, cities are highly ized. Inflation, added to inadequate crops, has n a much lower living standard for the farmer the city wage earner.

rly all of the large centers in Japan there is a yet less than one per cent of the population is . In his survey Voth found that the entire area fourteen churches. Located in the largest cities

The Kyomachi Sunday school in session

of the prefecture they listed 753 Christians. In nearly a hundred other towns and villages there was no Christian witness. Because of the distance from ports like Yokohama and Kobe and a reticence in accepting modern innovations western influence was limited. Evidence of the strength of Buddhism were the many small stone idols along the country roads. Rooted deep in the past, ancestor worship continued to be strong. The crude gods presented a paradox to the modern industry evident in factories. While adapting many forms of western civilization the heart of the Japanese had remained the same. Popular legend taught that the grandson of the sun goddess was to have descended in a cave located between Nichinan and Miyazaki City. It was into such a setting that the Voths came.

The Beginning of Mission Work

It is often asked, "How is mission work begun?" Even before permanent residence was located the Voths began to witness. Every clerk, innkeeper and waitress was a contact for Christ. A tract or oral comment through an interpreter brought questions. These questions gave the Voths opportunity to give their reason for coming to Japan. Street meetings enlarged the witness. Adjoining the mission house was a vacated bakery. A few alterations

Ferd Ediger benefits by former farm experiences.

The first baptism in Kobayashi when four in front row received baptism. Bible Conference at Kyomachi, 1956.

transformed the building into a chapel. This became the meeting place for the Sunday school, Bible classes and Sunday morning service. Six months later six believers were baptized, another one joined the new church by transfer of membership. A trip into a nearby village resulted in an invitation for a weekly Bible class in the home of a Christian. The work expanded.

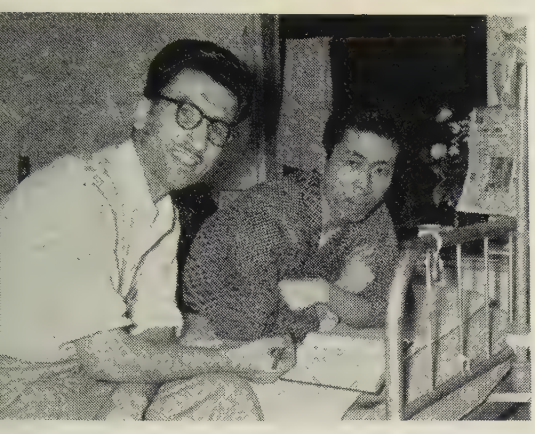
In the fall of 1952 Leonore Friesen and Esther Patkau came from language school in Kobe to assist the Voths. Continuing to study the language with private teachers Leonore and Esther were in charge of the Sunday evening services. University students requested an English Bible class. The Sunday school reached into nearby villages. While waiting for the building of a house at Kobayashi the Paul Boschmans joined the four workers early in 1954. Supervising the building program Voth felt led to give to Boschman much of the responsibility of the church. The witness continued to grow. Besides the weekly prayer meetings, Sunday worship and evening services, Sunday school and seekers classes were relief sewing classes for war widows and orphans, English Bible classes for students and outstation classes. Challenged by the

Young people's group doing dishes in fresh water lake.

work of the M.C.C. the Board of Missions released [illegible] Voths to help in establishing the work begun in Formo[illegible]. They left Japan for Formosa in January 1955. Left [illegible] carry on the work in Miyazaki City were the Mi[illegible] Friesen and Patkau and the Bernard Thiessens who h[illegible] recently come to the field after two years of langua[illegible] study. New converts and the growth of the first Chr[illegible] tians have given an impetus as well as a broader outre[illegible] among the multitudes. From the group of Christians [illegible] the Miyazaki Mennonite Church several have ente[illegible] training for further Christian service. In the fall of 19[illegible] Robert and Mrs. Ramseyer moved from Kobe to Miya[illegible] zaki with the specific purpose of witnessing among [illegible] high school and university students. Several large hi[illegible] schools and an enrollment of eighteen hundred stude[illegible] at Miyazaki University present unlimited opportunity f[illegible] presenting the Gospel of Christ.

Thirty-five miles to the southwest of Miyazaki City l[illegible] the city of Miyakonojo. One missionary couple and t[illegible] small churches in this city of eight thousand people sti[illegible] left many untouched by the Gospel. It was here th[illegible] Verney Unruhs began work in February 1953. Sunda[illegible] school, worship services, Bible classes and women's class[illegible] were held in the remodeled Japanese house serving [illegible] living quarters for the Unruhs. Outreach included a Bib[illegible] class at Takazaki, a village about thirty minutes by t[illegible] from Miyakonojo. Several of the young men from th[illegible] church at Miyakonojo have entered training for Christi[illegible] work; one young lady became a teacher at the Grace-Lo[illegible] Kindergarten at Aburatsu. Completing language stud[illegible] Anna Dyck and Martha Giesbrecht joined the Unruhs [illegible] the work. Miss Dyck, a registered nurse, found oppo[illegible] tunities to witness among doctors and nurses. Witness [illegible] among hospital patients proved fruitful. Miss Giesbr[illegible] has been used in work with children and students. W[illegible] the Unruhs in America on furlough, the Misses Dy[illegible] and Giesbrecht are continuing the work with the Mi[illegible] konojo Mennonite Church.

Arriving in Aburatsu, a suburb of Nichinan, in Febr[illegible] ary 1954, little time elapsed before the Peter Vor[illegible] opened their home for Sunday services. At the first mee[illegible] ing over two hundred were present. Several local Chr[illegible]



Boschman engaged in hospital evangelism.

Annual January inspiration and fellowship meeting of Miyazaki Prefecture.

red to help with the Sunday school. Curiosity o a sincere seeking for the truth and there were for Christ. An elderly Christian couple in the Nange, unable to continue due to failing health, that the Vorans carry on their Sunday school on, in addition to the classes for children, a s for adults was started in the local day nursery. f spasmodic opposition from followers of other the work at Nango continues. Through a Gospel ung lady came in contact with the missionaries. ed her home in Tonokoro for a Bible class. A patients at the tuberculosis sanitarium and an Sunday school taught by the Christians caused ss at Aburatsu to grow. In April 1956 Yamada d to be the pastor of the church. One of the the Kobe church, he is the first native pastor to eneral Conference Mennonite Church in Japan. to America for furlough the Vorans were re- the Peter Derksens who arrived in Aburatsu in . In recent months the church has been produc- sponsoring a fifteen-minute program over the o station.

l at the foot of the Kirishima Mountain range shi, a city of forty-four thousand people. Feeling area was their specific call of God the Paul s opened a work early in 1955. At the request l students they opened their home for two Eng- classes. Simultaneously came opportunity to an outstation, Kyomachi, where several months ew Testaments and seventy-five packages of surplus food had been distributed. The initial was a presentation of the Easter message with the invitation of the mayor, weekly Bible classes were held in the local kindergarten building. mmer tent meetings with a Japanese evangelist l, both at Kyomachi and Kobayashi. Some of o had been attending the Bible classes made to accept Christ. Coming to the nightly meetings foot or bicycle the distance of seven miles was aged man. His conversion resulted also in the n of his wife and nephew. His request for a Bible class in his home opened work in another outstation, Nojiri. Returning from furlough to replace the Paul Boschmans whose furlough was due, were Leonore Friesen and Esther Patkau. They are continuing the witness in this area.

The Ferd Edigers came to Miyazaki Prefecture in the spring of 1955 and settled at Hyuga. Almost immediately classes at two sanitariums were opened. Two large English classes in the city hall brought the Edigers in contact with serious seekers. The August tent meetings gave opportunity for many of the community to hear about Christianity. There were conversions. At present, the Hyuga Mennonite Church has four weekly meetings—Sunday worship and evening services, Wednesday evening Bible study and prayer meeting, Friday evening seekers class. The work at a sanitarium, two English classes, Sunday school for children and the witness of Christians continues to bring others in touch with Christ. At present a member of this group is in training for Christian service.

Objective of Mission Work

The purpose of our mission in Japan is to propagate the Gospel of Jesus Christ. The entire work is evangelistic,

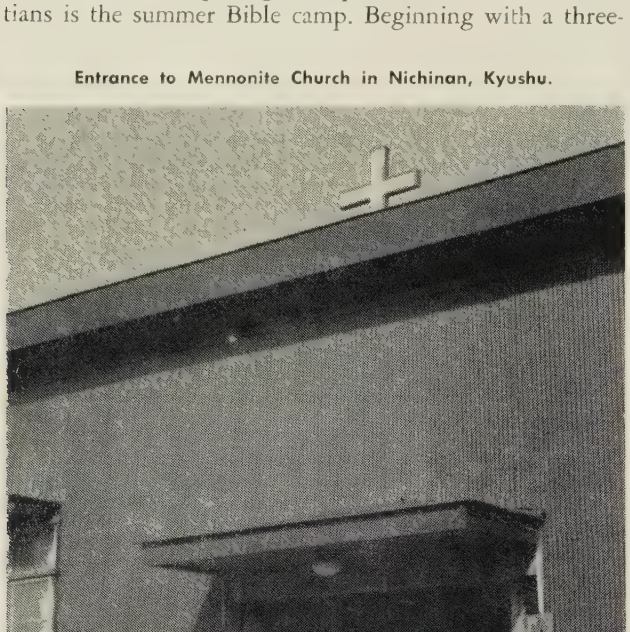
C. Hamasaki family, Nojiri Village, during daily Bible study.

both in content and outreach. No educational or medical work is being done as in other mission fields of the General Conference Mennonite Church. There are public schools and compulsory education is in force to the age of nine years. Employing many doctors and nurses there are both prefectural and private hospitals. For effectiveness in fulfilling our purpose we use a variety of methods. At each of the six stations tent meetings have helped reach the masses. With a seating capacity of approximately one hundred and seventy people the mission tent is set up in a strategic center. Invitingly printed over the entrance are the words of Christ, "Come unto me all ye that labor and are heavy laden." Each evening a Japanese evangelist preaches a simple, pointed sermon. In the beginning when local Christians were too few, a trained team came to help in leading the meetings, counseling with seekers, and follow-up for those who believed. At present local believers lead the meetings, deal personally with seekers and assist in the follow-up of contacts. Among the Christians are many who date their first contact with the Gospel to a tent meeting.

Bible Camp and Kindergarten

Effective in deepening the spiritual life of the Christians is the summer Bible camp. Beginning with a three-

Entrance to Mennonite Church in Nichinan, Kyushu.



day camp for young people in 1953 this venture grown to three camps, one each for high school stude university students, and families. Combined with da Bible study, prayer and devotional meetings are re tion and discussion periods. Camp provides opportu for counselling with individuals regarding the comp problems they face as Christians.

Emphasizing Bible study and Christian growth the annual Bible conferences at each station. A Japan pastor is invited to teach during the week of meetings Christians. Motivated by an intense desire for Bible st a two-week winter Bible school was initiated this ye Serving as teachers were Yamada, pastor of the Abura Mennonite Church, Miss Oiwani and Miss Onitsuka, pr cipal and teachers at the Grace-Love Kindergarten, Ya ada, third year student at Japan Christian Colleg Tokyo and Hashimoto, pastor and teacher at the Bi school sponsored by the Japan Evangelistic Band in Kobe Scheduled during the secular school vacation the Bi school offered courses in Old Testament survey, stud in Hebrews and Ephesians, personal evangelism, Sunda school teaching and chorus. Twenty students were en rolled during the two weeks.

The third of January has become a memorable day the last two years. As a climax to the three-day natio holiday at New Year's as many as possible of the Chri tians from the five stations and outstations gather fo day of fellowship. Characterized by its testimonies a singing the meeting is of an inspirational nature.

A popular institution of Japan is the day nursery a kindergarten. Meeting this challenge is the Grace-Lo Kindergarten at Aburatsu. Opening in April of 19 with an enrollment of one hundred and two students has graduated a hundred and fifty-two children. The in fluence of the Gospel is not limited to the children rolled but reaches into their homes. In addition to pla ning a Bible-centered curriculum the teachers witnes the monthly parent-teachers' meetings and visit the hom of the children. Among the Christians today are tho who first heard the Gospel from an itinerant mission when they were children.

Offering for sale Bibles, hymnals and nearly all of evangelical books published in Japanese the Oyodo Chri tian Bookstore opened in May of 1955. At present, sch arly, evangelical and attractive literature is inadequate meet the needs of a literate population. Visions of greater ministry in this area lead to purchasing a si nearer the center of Miyazaki City. Plans for a 14 x 3 foot two-story building, including a salesroom and rea ing room, are being completed.

Broadcast and Material Aid

Every Saturday afternoon from 5:15 to 5:45 the mi sion sponsors "The Light of the World" over the tho sand-watt radio station in Miyazaki. Prepared by th Pacific Broadcasting Association in Tokyo the simple Go pel message is preceded by fifteen minutes of Christia music. Correspondence is directed to the mission addre

ıe end of the program. Listeners writing in are ew Testament and opportunity to enroll in a ence course introducing them to Christianity. into areas where the missionary has not gone ograms given over private radio hook-ups in s. In Miyazaki Prefecture there are over one uch hook-ups. This inexpensive project is espe- antageous in reaching the homes scattered arming areas.

ortunity to help in a material way came during on season in the fall of 1954. Scores of families crops and household furnishings in the torren- and wind. Overflowing its banks the Oyodo ded a large area. The M.C.C. provided $1,000 the disastrous situation of many families. Ta- w mats used as floor covering), blankets, food Testaments were given to those suffering the oss. Several months later U. S. surplus food also available through M.C.C., were distributed st needy. Needs of Christians have been met by among the missionary family.

e areas Christianity is in conflict with the highly traditions and conservative customs of the land. f new religions has mushroomed since the close ar. Each poses as the right way, consequently a great deal of confusion and indecision. To Christian is a bold venture. Perhaps of greatest o the Christian worker in Japan is the "back

Home of the Peter Vorans, Nichinan, Kyushu.

door" problem. Some young people and adults after having attended services regularly, even professing to become Christians, suddenly slip away from the church. Factors contributing to this disturbing situation are the tenacity of old religions, censure of family and friends, rigid social customs and economic pressures. This condition results in a periodic turnover, spasmodic church attendance and instability in Christian growth. School athletic events, often scheduled on Sunday, cause an annual Sunday school slump in the fall. School life during high school and university years claim nearly all of the student's time.

(Continued on page 181)

The General Conference Mennonite missionary personnel and children at their annual conference, 1955.

Ralph Buckwalter home, Kushiro, Hokkaido. Services are held in basement. (Right) Kindergarten building in Nakashibetsu used as chur

Board of Missions and Charities

Mennonites in Hokkaido

By RALPH E. BUCKWALTER

HOKKAIDO, until less than a century ago, was mainly the homeland of the aboriginal Ainu and the brown bear—some twenty thousand of the former and an unknown number of the latter. Being separated from the main island of Honshu by a five-hour ferry crossing and being of severe climate it has remained the last geographical frontier of the Japanese main islands. The first short rail line was constructed in 1880. The population which had mushroomed to two hundred thirty thousand in that year has now increased to nearly five million. Experts estimate that Hokkaido can handle a double increase in population, and the government has a plan for developing Hokkaido resources in order to make this possible.

It was also about eighty years ago that the first foreign missionaries came to Hokkaido. A notable work was carried on among the primitive Ainu. Today, however, the Ainu are practically an extinct race having intermarried with Japanese settlers. The bears have also dwindled in numbers, though occasionally one is shot or captured.

In all Hokkaido today there are approximately twenty-thousand Protestant Christians belonging to some two hundred congregations. Nearly one hundred Protestant missionaries representing a dozen different mission boards are working on the island, mainly in the west-central industrialized area.

Locating the Field

The first Mennonite contact in Hokkaido was made in January 1950 when J. D. Graber, Secretary of the Mennonite Board of Missions and Charities, made an investigatory trip to spy out the land. His contacts with Christian leaders in Tokyo impressed him with the opportunit of evangelism in this frontier area of Japan's archipela Consultation with missionary leaders and Christian past in Sapporo, Hokkaido's capital, confirmed the open do and indicated a needy area in the central and eastern pa of this 260 by 280 mile-wide island.

The Carl Beck and Ralph Buckwalter families w had arrived in Japan on December 17, 1949 devot themselves to serious language study in Tokyo and Osa and further investigation of possible locations for t Mennonite witness. In August 1950 the two men retra Graber's steps to Hokkaido, verified his first impressi and recommended the Tokachi-Kushiro-Nemuro area the Mission Board.

In March 1951 J. D. Graber came to Japan again together with the two missionary men and E. E. Mil M.C.C. Far East Commissioner, made a third trip to Ho kaido. With confidence that they were entering God open door the final decision was made to establish t first witness centers in Obihiro and Kushiro, leading cit in Tokachi and Kushiro sub-prefectures. In June bo families moved to the field.

Establishing Witness Centers

1. *OBIHIRO* . . . June 1951 . . . Carl and Esther Be (assisted by Gene Blossers during furlough). Obihi is an energetic, rural city of seventy thousand populatio lying in the heart of the broad, productive, beautif Tokachi valley of three hundred thousand inhabitant Four of our mission centers are located in this area (se map).

Becks came to Obihiro they found temporary
ith a hospitable Japanese family and proceeded
e first cinder block house in Hokkaido, spark-
ding revolution on the island.

ember 1953 the fellowship of believers had
thirty-one and one of the members, together
vife, was set aside to shepherd the flock. The
the congregation, however, was greatly retarded
young pastor resigned because of unsettled
Communist leanings. The flock was further
when over half the members either went away
or moved out of the community. Among those
spersion and those who remained there is a
roup who are earnestly striving to make Christ

rites, "It is a joy to see a remnant church
to its feet under the gentle urging of the
trusting in the promises and sufficiency of their
Saviour."

SHIRO . . . June 1951 . . . Ralph and Genevieve
er (assisted for a time by Ruth Bean and Maria
Kushiro is a coal-fishing-paper manufacturing
of one hundred twenty-five thousand and is
at the rate of six thousand a year.

nt dance hall by the water front served as tem-
eeting place during the summer months of 1951.
nber of the same year, the mission center, built
iven to the mission by a businessman, was dedi-
l services have been held in a section of this
up to the present time.

st fruits of the Gospel were mostly young peo-
in 1953 the Lord added a middle-aged couple.
ady, consecrated service has been a significant
der the blessing of the Holy Spirit, in the growth
urch. This congregation of over fifty members

Rural scene near Kamishiro, Hokkaido Island.

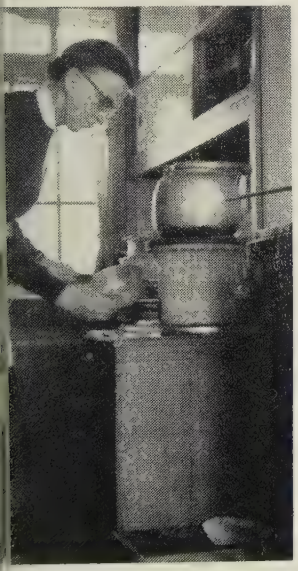
is made up largely of working people between the ages of twenty and forty, with a few high school students and half a dozen more mature believers whose new life in Christ began after forty.

The congregation has arranged with the city office to purchase a plot of land and is now making plans to build a meetinghouse and call a Japanese pastor as the Lord provides.

3. *NAKASHIBETSU* . . . June 1953 . . . Lee and Adella Kanagy (assisted by Takeshi Matsukuma during furlough). Nakashibetsu, with a population of seven thousand serving a community of around thirty thousand, is a dairy-farming center nestled in a beautiful valley near the eastern coast of Nemuro sub-prefecture. From a vantage point in the village the mountain ranges of Russian occupied Eterofu Island, lying some forty miles to the east, can be seen on a clear day.

Aiko Yochien (Love-Grace Kindergarten) was built in

Rhoda Ressler in her kitchen and Ruth Ressler in her apartment doorway, Kamishihoro, Hokkaido.



(Left) First young men of Hokkaido Mennonite Church to graduate from seminary. (Abo... Carl Beck home, Obihiro, Hokkaido. Congregation meets in basement.

1955 and serves as meeting place for the believers. Living in a rented village-built cinder block house Kanagys have immersed themselves in the life of the people. Growth has been steady with fifteen believers, mostly employed young people, making up the congregation. One exception is middle-aged Fujita, wife of the manager of the Snow Brand Creamery. Her husband, though deeply interested in Christianity and the local program, has, so far, counted the cost of discipleship too great.

Takeshi Matsukuma, a seminary student whose home is near Nakashibetsu, is serving as pastor during Kanagy's furlough.

4. *HOMBETSU* . . . May 1954 . . . Don and Barbara Reber. Replaced by Joe and Emma Richards in 1956. Hombetsu is a rural village center serving a farming and lumbering community of some thirty thousand people. During the two years that Don Rebers pioneered in this village an earnest group of young believers was gathered together. Meetings were held in a rented room of the girl's school, established by a Christian educator but having long since lost its Christian emphasis. Rebers moved to Sapporo in July 1956 to take charge of the radio witness while Joe and Emma Richards, completing formal language study in Tokyo, moved to Hombetsu to carry on the work.

The Lord wonderfully provided a better meeting place in the fall of 1956—two good sized rooms above a little shop near the center of town. With this advantage and the dedicated assistance of a young Christian man from Tokyo, Richards report a growing interest, especially among older people. The average age of the sixteen members is twenty-seven.

5. *KAMISHIHORO* . . . May 1955 . . . Ruth and Rhoda Ressler. Located one hour by rail-bus north of Obihiro this rural village is a strategic center for Christian witness. In 1953 Carl Beck began regular monthly meetings at the request of a few young people who were formerly students in Obihiro and had become interested in the Gospel. When Resslers came in 1955 they lived ... a lumber company house for six months and helped th... young people with their Sunday school in another sectio... of that residence. Resslers then moved to a village-bui... cinder block house and the Sunday school continued ... the former location.

By June 1957 the membership was six. This small b... zealous group dedicated their newly built chapel, for which they had given themselves and their earnings sa... rificially, on June 9.

One way in which the believers are seeking to make Christ known is their practice of spending every Saturda... afternoon and Sunday during the month of Decembe... going to all the schools in the township to tell the Chris... mas story.

6. *TAIKI* . . . Spring 1956 . . . Eugene and Lucil... Blosser. After serving in Obihiro one year while the Beck... were on furlough, Blossers moved to this village whi... serves a broad farming community reaching nearly to th... south-central top of Hokkaido. They spent the first fe... months getting acquainted with the people by buildin... a house, a method that never fails.

Sunday school is held each week in the town fire d... partment building. Other meetings are held in Blosser... home. The main service of the congregation is held... Sunday evening when the largest number of people... mainly working folks, can attend. Eleven believers fo... the nucleus of this growing congregation.

7. *TOKYO CENTER* . . . Spring 1955 . . . Don and... Dorothy McCammon. Although nearly a thousand miles... from Eastern Hokkaido, the Tokyo center is considered... a vital part of the Mennonite witness "in Hokkaido." The center's primary purpose is to serve as church home... for members from the Hokkaido congregations who go... to the capital to study or work. It also serves as a center... of local outreach and a base from which to carry on nec... essary mission business.

The first baptism and communion service was held on...

5, 1956 marking the change from a general to a responsible congregation. There are now mbers on the role.

ites in his annual report, "While pointing out lures in this new Christian group, yet I hasten profound gratitude to God for the lives of the ple who have overcome tremendous social and position and are giving a strong witness to Christ their Saviour."

lission and Church Organization

ary 1953 the Hokkaido Mennonite Fellowship ited on the principles of simplicity and expand- th the following purpose: "To preach the Gos- the Word, witness to the transforming power through life and service, win men and women and establish them into churches with roots in and dependent only on Christ."

okkaido Mennonite Fellowship still functions ttention is focused more on the national church on.

ober 1954 the first meeting of the church con- as held. At the fall meeting in 1956 a constitu- adopted which calls for an annual spring meet- conference chairman, secretary and treasurer are believers elected by the conference body. Two ies appointed by the Hokkaido Mennonite Fel- and one representative from each congregation h the executive committee in a general council The conference is primarily a meeting for fellow- exhortation, but is also concerned with planning ve summer evangelistic meetings, summer Bible nter Bible school, unifying Sunday school work,

ner life of the church is manifest in spiritual nto maturity in Christ in three dimensions— practice, stewardship and evangelism.

Growth in Faith and Practice

eme of the 1957 church conference was "Assur- Salvation" with Romans 8 serving as basis for and discussion. Some sixty believers plus a few tended this two day meeting. The decision was his conference to hold an annual Fall Spiritual treat in addition to the spring meeting.

Winter Bible school has served effectively since January 1954 in strengthening spiritual life. It was begun as a four day study session with a mature Japanese pastor serving as main instructor and missionaries and local pastors of other churches assisting. In 1957 the school was divided into two four-day sessions held consecutively at the Obihiro and Kushiro centers in order that more might attend.

The mornings of a typical school are devoted to worship, an inspirational message and Bible study. Afternoons include a lecture and discussion of a practical nature followed by participation in witness activity in the community. Evenings include chorus practice, testimonies, an evangelistic message and a closing prayer fellowship.

Students make up the main group of the day sessions with working people coming in the evening. We are praying that it will be possible to expand this Bible school ministry.

Summer Bible camp, first held in 1953, affords opportunity for believers and many seekers to enjoy three or four days of fellowship, Bible study and recreation. The Akan and Daisetsuzan National parks afford many excellent settings for such experiences. The final campfire-praise, testimony, consecration—service is always a time of high inspiration. Two large tents provide adequate sleeping accommodations for the eighty or ninety who attend every summer.

The church paper, a four-page monthly entitled, *Menonaito,* helps foster a sense of family among the various congregations and groups of seekers. The paper's editor is an elderly Japanese Christian brother who was formerly a news reporter and is now manager of a small post office.

Growth in Stewardship

Heeding the Biblical injunction, Christians are urged to abound in this grace. Increasingly the believers are assuming financial responsibility in order to meet local congregational needs and to extend a helping hand to others who are in distress. Especially in the winter of 1957 when Hokkaido farmers were suffering from drought and crop failure the Christians had the privilege of sharing their blessings as well as helping to distribute gifts from other Christians in Japan and abroad.

The four young men who are in seminary in Tokyo receive monthly love offerings from the Hokkaido con-

ive Japanese Christians. Sakamoto, a postman, waves good-by to his wife and children. Mrs. Kagernumazawa knitting a sweater. Ishimoto and Yawagishi of Kushiro Mennonite Church are Bible School students.

Scenes of lunch time and living quarters at Hokkaido Mennonite Bible Camp, Nukabira, August, 1956.

gregations. The mission is also helping them with tuition, room and board according to individual necessity. Students help in the summer evangelistic campaigns in Hokkaido and after graduation are expected to return to the church a minimum of the same number of years that they have received aid.

Several congregations are setting aside regular offerings for future use in building. Four groups continue meeting temporarily in the mission centers. One meets in the kindergarten building, one rents two rooms above a shop and one dedicated a newly constructed chapel in June 1957. The latter congregation provided one-fourth the cost of their modest meetinghouse with the mission giving three-fourths. One of the larger congregations which is still meeting in the mission center is now purchasing land without mission aid and has a budget plan to provide a minimum of half the cost of a church building within three or four years.

Growth in Evangelism

Of necessity and God's grace the Hokkaido congregations are fellowships of "lay workers." Our constant prayer is for more and more transformed laborers to go into all the harvest fields.

We also pray that God will call Japanese pastors and give them pastor's hearts. Five young men who have answered his call are now attending seminary — four in Evangelical Covenant Seminary in Tokyo and one in Goshen College Biblical Seminary. Two are returning to Hokkaido in 1957 to serve the church. Besides these there are several mature brethren who minister as "lay" preachers.

From each center outpost work is being carried on in surrounding villages. There are eight rural and fishing villages where regular meetings are held at either two week or monthly intervals. Travel to these places is by train or bus and in most cases involves overnight stops.

Hokkaido's long, severe winter months militate against aggressive evangelism, but the fairly cool summers afford an excellent opportunity. Consequently, since the summer of 1955, we have conducted evangelistic tent campaign. During the summers of 1955 and 1956 an experienced seminary student served as evangelist with other seminary students and local believers helping. In 1957 God provided a seasoned evangelist, Pastor Horikawa of Evangelical Covenant Seminary, to head up the summer work. He spent three or four days in each center. Seminary students were assigned to the various congregations to help throughout the entire summer vacation.

Brother Ishimoto, a fishing boat carpenter for the past twelve years who plans to enter Bible school in 1959, is now assisting Don Reber with the radio witness and Bible correspondence course—work which is reported elsewhere in this issue by Don Reber.

Trophies of God's Grace

Christ is being made known in many ways, but the most effective evangelism is accomplished through the consistent, daily witness of born-again believers. We would like to introduce several of our brethren to you.

Brother Sakaki is an electrical engineer. He worked for a number of years in a paper mill in Kyushu. At the war's end he joined the communist party, but by the time he moved with his family to eastern Hokkaido in 1951 he was completely disillusioned. An evangelistic meeting in the paper mill club house that same summer marked the beginning of a change in his life. After attending Bible class for nearly one year he made his decision for Christ and was baptized. A year later his wife also accepted Christ. From that time weekly cottage meetings have been held in their home. Brother Sakaki is now serving as chairman of the church conference.

Brother Hatano, formerly a news reporter and for the past twenty years manager of a small post office, is a "lay" leader, editor of the church paper and a trusted counselor. He and his wife gave themselves to Christ and were baptized on July 26, 1953. Sister Natano was hospitalized for tuberculosis in 1954 in a Sapporo sanitarium but through God's blessing she was able to return to her family this summer.

Nakazaki is employed in a farmer's co-operative charter member of the Taiki congregation. She ending the monthly meetings which Gene Blosser Taiki six months prior to moving there with his Her family was strongly opposed to her becoming in Christianity, but she was desperately searching ruth. As she came to realize God's righteousness own need of salvation, she became so miserable contemplated suicide. But on New Year's Eve experienced Christ's victory over her struggle bt and despair. Luella Blosser writes, "After that e her life took on a new meaning which even ly could not fail to see. Now she is happy and can't be hid."

are many others whose lives are being trans- into the image of Christ, and through whom building his church, but,

Please Don't Forget to Pray

little three-year old," as Rhoda Ressler writes, h a nuisance running in-and-out and underfoot e big folks were making rice cakes for New Finally mother wrapped her up in thick comforts, tucked her in a box with one end out tight enough that she would stay put for for a while, shoved the box up close to the charcoal fire so she wouldn't get too cold, and then went on with all the busyness that goes with getting ready for New Year's. Yes, she heard her crying. But there was so much to do and, after all, children must learn sometimes to be restrained so mother didn't check on the cries. When she did finally get around to looking, the comforts were smouldering, and the little girl's feet were burned black as they fought and kicked, trying to push off the heavy cotton prison. That little girl teaches sewing now. She went through a long time of wishing she hadn't kicked so hard and had died then. Then someone gave her a New Testament and in reading, she found that God could speak to her. She listened. She wears two wooden legs now, and comes to Bible class across the dusty streets of the little town. Pray that God may keep on speaking to her and that she will listen long enough to understand that He wants her in His own family of believers here."

And keep on praying for everyone who is listening, and for all who aren't even concerned enough to listen that Christ might be formed in their lives too.

honite Brethren Mission

Mission Work at Osaka

By ROLAND M. WIENS

Beginnings

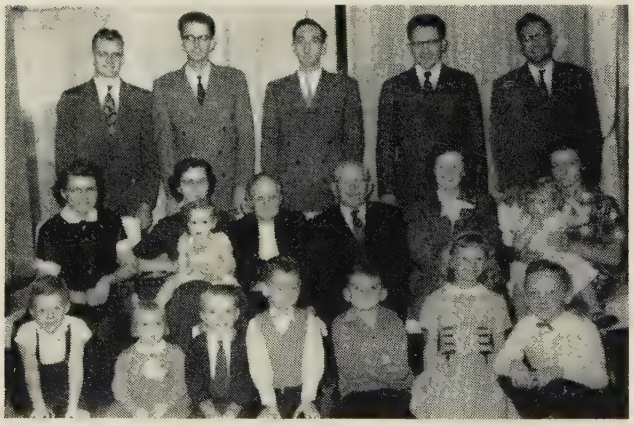
8 at the General Conference of the Mennonite ren Church of North America, held in Mountain Minnesota, the decision was made to extend the hission program into war-torn Japan. H. G. and ielman of Kitchener, Ontario, who felt called o go to Japan as missionaries were presented to erence and accepted as the first missionaries. gement was made for them to go out under the e Central Committee for one term. The Thiel- he to Japan in 1949 and located in one of the mbed out areas of Osaka, called Kasugade, on la close to the harbor on the west side of the ka is often called the Chicago of the Orient. ly industrialized and has a population of about . Thielman chose Osaka with the work of the e Brethren Mission in mind, since an under- had been reached that when the relief and re- n work of M.C.C. was brought to a close in M.B. Mission would buy the property.

summer of 1950, August 9, the first full time e Brethren missionary arrived in Japan and took rary residence at Kasugade. The day her bag- ed, a 125-mile per hour typhoon arrived, bring- al wave which washed in eight feet of water into the M.C.C. area. All of Ruth Wiens' baggage was ruined. This was quite an introduction to her missionary work in Japan.

A large house was offered for sale to Thielman through a missionary in the Ikeda area about twelve miles north of Osaka. Ruth Wiens and Thielman made necessary arrangements for the purchase of the property. Hence a house was provided for the first two missionary families, the Harry Friesens and the Harold Gaedes, to move in immediately after their arrival in March 1951. Ruth Wiens moved in with them a few months later. Extensive remodeling, however, had to be done to make it livable and suitable to be divided into apartments. The Roland Wiens family arrived in July having just come out of Communist China. That fall Rubena Gunther joined the mission staff. She resigned her position as teacher at the Kobe Dependent School for American Service men's children to take up missionary work.

The Japanese house that had been the residence of a doctor and his family, now almost bulged at its seams with eight adults and six children. Two family units shared the downstairs kitchen, eating in shifts, while one family shared the upstairs kitchen facilities with the two single sisters. It was a time of learning to live and work together in the spirit of love and understanding. It was

Conducting a tent meeting in the Osaka area with interior view showing children's meeting in tent. Trailer shown at left is living quarters of evangelist. (Below) Part of the Mennonite Brethren missionary family with the H. K. Warkentins from California.



Students and teachers of the Japan Mennonite Brethren Bible Institute.

also a time of intensive language study for the young missionaries. It was likewise a time of severe testings through illness and death. The Friesens lost their premature baby son. The mission lost the Gaede family who, due to the illness of Gaede, had to return to the United States.

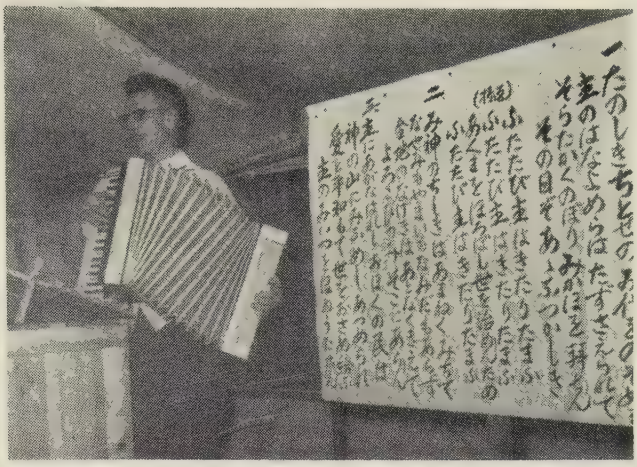
In order to make room for the Sam Krauses who arrived in Japan in the spring of 1952 additional housing was needed. The Lord opened up the possibility for our Mission to buy a property owned by the Friends (Quakers) mission in the southern part of Osaka. The Wiens family moved to Tsurugaoka to take over this established work while the Krauses moved in at Ishibashi to enter language school.

The Thielmans returned to Canada in the spring of 1952 and at the same time the Jonathan Bartels from Hillsboro, Kansas, were sent out to work under the M.C.C. until the center was sold. This transaction took place in 1953, in consequence of which the Bartels were released from M.C.C. and put in charge of the M.B. Mission work in the Kasugade area.

The present mission staff was completed with the arrival in February of 1953 of the David Balzer family from Canada who immediately began language study.

Expansion

Areas of Responsibility. The summer of 1955 was a very important period in the history of the M.B. Mission work in Japan. Through prayer and fasting we were led by the Holy Spirit to concentrate our efforts for the time being in the Osaka Prefecture area and its immediate surroundings instead of scattering out over the whole Honshu Island. With a population of 4,500,000 to be evangelized there was sufficient work here for our mission for many years to come. Hence our Osaka field was divided into areas of responsibility. Harry Friesen was made responsible for Ishibashi, the northern area; David Balzer at Nagase, the eastern area; Sam Krause at Tsurugaoka, the southeastern area; Jonathan Bartel at Kasugade, the southwestern area, and Roland Wiens, Amagasaki, the



A tent campaign in progress. (Left) Kitano-san, Japanese evangelist preaching and (above) Roland Wiens leading the singing in a tent meeting with the aid of a piano accordion. (Below) The group of believers at Kasugade, Osaka; Jonathan Bartels at right, Rubena Gunther at left.

area.

elist. Another important development was the
to Kitano, a mature Japanese evangelist to join
M.B. church as our evangelist. He had a vision
ing the people of Osaka with the Gospel. We
in contact with him and had been having him
special speaker at various occasions for about a
had likewise been studying our M.B. doctrines
ry and had become very favorably impressed by
r spirit of our forefathers. Hence after much
his part, as well as ours, we felt it was the
ill for him to join forces with us. We are still
God for giving this brother to us.

Evangelism. Beginning on May 6, 1956, we en-
a six months full scale tent evangelism cam-
two-team system was used. The evangelism team
for three weeks in one place, preaching every
then moved on to the second location with the
nt and spent three weeks there while the follow-
consolidated the work in the first tent which
in the same place for another three weeks. The
of these campaigns became the nucleus for the
nent of new churches.

Evangelism. Since practically every home in Japan
io, evangelism by air presented a great challenge
pan M.B. missionaries. Three years ago through
ic Broadcasting Company in Tokyo, we began
g a weekly fifteen-minute program under the
of Akira Hattori, a graduate of the Fuller Sem-
Pasadena, California.

two years the radio work became mission sup-
we were able to extend it to a half-hour pro-
fficulties have been encountered. After six months
Osaka station cut it down to fifteen minutes
of our one-year contract. At the beginning of
they wanted to cut us off completely, but God
fervent prayers and we are continuing with
ay morning, 6:40 broadcast of "The Light of
ld."

sponse has been very gratifying. A full-time sec-
required to handle the correspondence courses

Mountain camp grounds at the Mennonite Brethren Mission.

and answering listeners' questions. Efforts are made to contact each writer individually in order to lead him through to salvation and into the fellowship of the churches.

Bible School. During the brief six years of M.B. mission work in Japan, the matter of starting a Bible school has time and again been weighed and discussed. Until this year plans had not gone beyond the discussion stage. However, we now have faithful men and women who feel called of God to prepare themselves for full-time Christian work. Consequently on May 7, dedication and opening services were held for the Japan Mennonite Brethren Bible Institute. Eight students, five men and three women, are enrolled in our Bible School which admits students who have graduated from high school or measure up to that standard.

In order to put into practice what they learn, the students participate in the radio follow-up work, such as visitation of hospitals, prisons and homes of those who write in or who take the correspondence course. Our aim for the Bible school is that we will not only impart to the students a knowledge of the Bible, but that they w learn to know Jesus Christ better and that they will ha burning hearts of love to lead their fellow countryn into a saving knowledge of Jesus Christ.

Group of Christians meeting in a home. (Below) Radio follow- work and (left) Menn. Brethren Mission property at Ishiboshi, Osak

Christianity and the Asian Revolution

Christianity and the Asian Revolution, edited by Rajah B. Manikam. The Christian Literature Society, Post Box 501, Madras 3, India, first printed 1954, reprinted 1955. 293 pp.

Shintaro Hasegawa of the conservative Tokyo Theological Seminary wrote in the March 1957 *HIS* magazine, "In general, the evangelical missionaries are surprisingly little informed and much less aware of the current spiritual conditions in Japan than are the Roman Catholics or liberal missionaries, or even the average communist sympathizer. This default may be largely due to their lack of training in secular subjects which should have included the history and religions of the Japanese people. Some may be due also to the lack of proper pastoral education and experience.

"When confronted in Bible classes with questions dealing with the evolutionary hypothesis, Marxism, Zen Buddhism, or existentialism, many missionaries are not aware that these are not mere academic problems in Japan. Rather they are discussed seriously in popular magazines and even in newspapers, undermining the very fundamentals of our Christian faith. As young people realized that the missionaries and their national pastors were unsympathetic with such spiritual problems, many stopped attending the Bible classes."

Those missionaries who are aware that they have the shortcomings which are pointed out by Hasegawa will welcome this book, for it is an outstanding presentation of the problems wh Christianity faces in the Orient, through the eyes of na Christians of this part of the world, who often see the pic from a different point of view than do Westerners. Articles information for the book were received from some twenty p ple in ten different countries of East Asia. Each of the six chapters was written by two or more authors, and thus book represents the best thinking of the Christian scholar the Orient. The idea for the book originated in the Ecume Study Conference for East Asia, held at Lucknow, India December 1952. It was prepared for the Second Assembly the World Council of Churches. Manikam was selected as editor because of his position of joint secretary for East of the International Missionary Council and the World Co of Churches.

The opening paragraph states, "More than half the wor population, living in the vast area between Karachi and Tok is today involved in a major social revolution. Probably greatest single development of the twentieth century, this re tion has broken the hold of the West over the countries Asia and is now rapidly changing the political, economic social conditions within these lands. The only possible peral are the French and Russian revolutions, and even they are dwar

(Continued on page 175)

Our Christian Witness at Hagi

By PETER WILLMS

E Brethren in Christ Church officially began its pan work in connection with the Youth for rist-sponsored World Congress on Evangelism August, 1953. After the convention in Tokyo consisting of Takahashi-san (Southern Baptist) er, Henry Ginder (Brethren in Christ) main Vincent Gizzi (Oriental Boat Mission) singer ker, and Mary and Pete Willms (first Brethren t missionaries) journeyed to Hagi City in Ya- Prefecture. There they lived in a hotel and ries of street meetings. John and Mrs. N. Hos- d Mark Wolgemuth, Brethren in Christ, who mbers of other gospel teams in Japan at the re able to be present in Hagi for the climaxing that initial effort. The seekers and converts of etings were followed up by the Willms until a Brethren in Christ foothold was established

to this official beginning several members of ren in Christ Church had not only visited vari- of Japan but had been active in evangelism. In muel Wolgemuth, who with his family later o years directing Japan Youth for Christ (in- the World Congress on Evangelism), stopped stered in Japan as part of a world tour. It was he burden and faith he brought home with him with that of Jesse F. Lady which, in 1951, re- the California Brethren in Christ Men's Fel- sponsoring a Youth for Christ gospel team to Many gave sacrificially to make possible the trip am composed of Royce Saltzman (Messiah Col- d Gordon Johnson and Pete Willms (Upland While this team was not sponsored by the Mission Board of the church it nevertheless had ing of the Board and the instruction to look at terms of a possible opportunity for Brethren in ssion endeavor. The team spent several months preaching under the auspices of Youth for ocket Testament League, and a number of de- onal missions. Members of this gospel team aces as far south as Hiroshima City and Shikoku d as far north as Otaru on the northern-most Hokkaido.

llowing year, in 1952, Carl Ulery, Foreign Mis- d Treasurer, traveling around the world, stopped with the express purpose of deciding upon an which to send missionaries. Upon inquiry he rmed that the Japan Sea coast of southern or apan was one of the most neglected areas in all Japan. To "spy out the land" Ulery and Wolgemuth, who was Youth for Christ director for Japan at that time, made a trip to the area in question and were impressed with Hagi City as a likely place for the Brethren in Christ to begin their Japan work. Upon Ulery's return to the U.S.A. and after due Board deliberations the Willms were approved as missionaries to Japan by the General Conference held in Canada in June 1953. On July 16 of that same year the Willms arrived in Japan and began the ministry to which he had been called in 1947 while attending Niagara Christian College (Canada).

In the four years since its beginning the work at Hagi has progressed slowly. Hagi, having a national reputation for its old feudal attitudes and being populated largely with rather self-satisfied farmers and extremely superstitious fishermen, has not done much violent pressing to enter the Kingdom. The hardest task has been and continues to be to show folks their spiritual need and Jesus' ability to completely meet that need. But on the other hand right from the beginning there have been the few who sensed their need and welcomed these tongue-tied (as far as Japanese was concerned) foreigners who, through interpreters, seemed to speak of a way out through One they called Jesus Christ.

One such needy person was Sugiyama-san. He is a young man who was brought up in Manchuria and is therefore an illustration of the fact that the large percentage of those that have responded to the Gospel in Hagi consist of people who lived in a foreign country during the days of Japan's expansion. While still a boy Sugiyama-san's eyes were poor and were tragically ruined beyond repair by one who posed as an eye specialist. As Sugiyama-san grew older he, with his parents, was repatriated to Japan where employment was denied him because of his eyes. What he wanted most—a chance to make his own way in life—was denied him. Furthermore, and again because of his eyes, he could not expect to follow in the footsteps of his father for his father is a watchmaker. Life was indeed harsh and Sugiyama-san became bitter. One evening after a service in our mission home in Hagi he and I visited over a cup of hot cocoa. As he prepared to return to his home he remarked, "This has been the happiest moment of my life." A cup of hot cocoa—only a gesture and as far as I can recall perhaps not even a deliberate one. But did so little even mean more to anyone? Sugiyama-san, being of critical mind, grew slowly in the faith. But he showed a willingness to make humble and pointed

Tent campaign with John Z. Martin preaching through interpreter.

confession when convicted of sin. By this time he has served two years as very able church treasurer and currently is also one of the church's three chosen leaders.

Some will be interested to know how we first contacted Sugiyama-san. It was through those first street meetings mentioned earlier in this article. But we were not the first to reach him with the Gospel. From a Pocket Testament League man who had been through the area two years before we arrived, he had received a New Testament. Some sow, some water, God gives the increase, and some are privileged to reap.

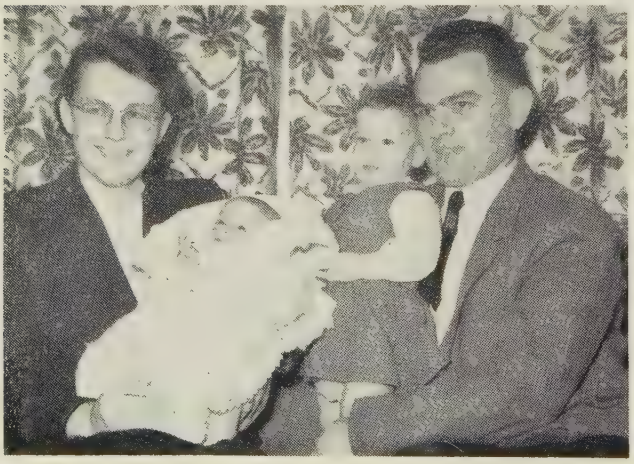
God giving the increase we are sometimes privileged to both sow and water *and* reap. The following is an illustration of such a conversion. In the spring of 1955 American surplus food packages were made available to the Mennonite and related missions through M.C.C. The Hagi church people who distributed the food learned from the welfare office the desperate need of Yamazaki-san in Muneto village beyond a range of mountains. Destitute, fearing tuberculosis from which her husband died, Mrs. Yamazaki despaired of feeding the five children who live with her in a small storeroom. Then came Abusatani bringing with the food packages a Bible a a hymnbook. Mrs. Yamazaki opened her home for Bible class, and the next spring, she opened her life t receive the Lord Jesus Christ. From the day of h baptism she has given evidence of New Testament fait unabashedly witnessing to her family, the Buddh priest who questioned her absence from the temple, h village people, indeed, everyone she chanced to meet the business of her life. Her countenance chang from heaviness to joy; her conversation turned fro preoccupation with her troubles to recounting the wo ings of the Lord. She dated every happening from t time "God came to my house." Yamazaki-san was st poverty stricken, but she was no longer burdened. Sh now depends upon the Lord and receives from him h needs. Whereas people with less excuse become be gars she puts us to shame with her giving. The wom who could remember only sorrow has become a livin example of the life of Jesus Christ and a pillar in Hi Church.

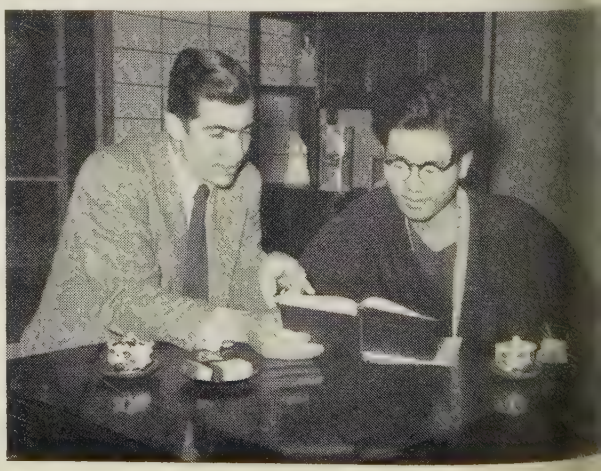
Our purpose as a mission is to effectively reach wit the Gospel as many as we possibly can and to establis indigenous churches. In pursuing our God-appointe mission as evangelists we have utilized most of the usu means and methods: street meetings, tent and hall cam paigns, children's meetings, tract distribution, youth camps, regular church services, school contacts and Eng lish Bible classes. We have found the latter to be abou as fruitful as anything we have been able to do even though some missionaries have discontinued English B ble classes.

1-W Personnel Helps

Because we took up our work in Hagi without bene fit of language study we did not find it wise or possibl to branch out too thinly in evangelism. Instead we con centrated on following up contacts made through th early street meetings. However we have had occasiona special evangelistic efforts in which we have used bot foreign and national evangelists. One such effort wa

Brethren in Christ missionaries. The Peter Willms family, and Doyle Book teaching English to University student.





service, Hagi, 1957. Yamazaki-san whose story is told on preceding page is second from left in group picture and receiving baptism on right.

ummer of 1954 when John Z. Martin, president nd College, came to Japan as Foreign Mission epresentative. He was evangelist for our first paign in Hagi and for our first experiment at- to reach the fishermen. This was at Nago miles from Hagi. In line with the purpose of visit considerable policy discussion took place tacts had been made with various other mission- uding brethren from each of the three Menno- sions in Japan. The (Old) Mennonite (Hok- nd General Conference Mennonite (Kyushu) re visited. This survery proved very helpful ed to set a course for the future of our work. as is known the Brethren in Christ Mission is one that has experimented with 1-W personnel. In August 1955 Doyle and Mrs. Book of California, arrived in Japan for a two-year stay. Mrs. Book, with an interpreter discovered at M.C.C., has been busy with Bible classes for all ages. She has had an especially fruitful ministry teaching and guiding a corps of church Sunday school teachers. Book, as a 1-W worker, soon found himself busy in schools and elsewhere with English teaching and general goodwill contacts. This 1-W program has been very well received by the community in general and has opened up many witness opportunities. With the hours left him after fulfilling Selective Service requirements each week Book has engaged in various mission ministries such as church music. He has conducted choirs that have sung the Gospel at several hospitals and other public places. Furthermore the Books' being in Hagi has made it possible for the Willms to attend the Kobe school of the Japanese language.

With praise in our hearts for what God has wrought in the past we anticipate an even more fruitful future. In August John and Mrs. Graybill, members of the United Christian Church, Pennsylvania, arrived. We (Willms) with our basic language study completed and health and other factors permitting, will return to Hagi from where we hope to fan out and start new congregations while we continue to lend whatever support seems needful to the gradually growing congregation that has been established in Hagi.

ristianity and the Asian Revolution

(Continued from page 172)

ison with the changes in Asia. Never before have so ions of people taken part in such a rapid and radical caval."

one devotes six chapters to "The Social Revolution in covering the political, economic, and social changes, the contending ideologies, and presenting the Christian r the Asian revolution. Section two in six chapters esurgent Religions," giving particular attention to Buddhism, and Islam. One of the best chapters in s number six in this section, on "The Christian Ap- Non-Christian Religions." In section three, the chap- s the churches in the Asian context, the churches at the unfinished task. Finally, section four contains a ntitled "Asian Churchmen Speak," written by thirteen m Burma, Ceylon, and India.

olume one finds a dynamic faith, a deep understanding blems facing the church in the Orient, and a zeal for that tries to apply the Gospel to all areas of life. earns why communism appeals to the citizens of the in addition the reader is told on what grounds it allenged and opposed. Here one also learns to under- ower of the new nationalism in East Asia and receives e on how to meet this new force. All missionaries o serve in the Orient must study this book.

Melvin Gingerich

The Japan Issue

This Japan issue of **Mennonite Life** should in a special way prove helpful to study the Mennonite mission work in this country, which is the fastest growing since World War II. Congregations which have special mission study groups want to take advantage of this material which in a unique way features the work of all Mennonite groups in Japan by presenting it with many illustrations and concise articles so that everybody can understand the problems and the achievements of the Christian church. Single copies of this issue cost 50 cents. If more than ten copies are ordered at one time a 50 per cent discount is available.

Send your order to:

MENNONITE LIFE
North Newton, Kansas

There Are These Facets . . .

By RUTH RESSLER

I SHIVERED a little as I held her coat for her—such a thin little coat, with the wind stinging cold outside! The children's clothes, too, were gay and bright, but so very inadequate for the weather here! "Poor thing," I thought, "she must have been looking out the window, starry-eyed, when the geography teacher said, 'Hokkaido, the northernmost island of the Japanese group, is a land of bitter cold and severe winter wind.' She probably listened just as far as the 'gorgeous silks and lovely kimonos' and then went off into dreaming of the time when she might take the Word of God to that distant place!" A consecrated Christian, and a devoted housekeeper and mother, she is finding the going difficult here in her first adjustment period. Perhaps it was partly because she came unprepared for the realities of life as a missionary's wife.

The Adjustment of a Missionary

It isn't easy. The Board of Missions and Charities has chosen a definitely rural area of Japan as our witness field, and in such an area the old pride and family solidarity are entrenched even more than in the great metropolitan centers of the country. Marriages and funerals are strictly a family tradition, and must be carried on in the prescribed pattern. To break such a pattern is an almost unheard-of thing. Moreover, the Japanese are a proud people — proud of the two-thousand-year-old culture that has distinguished them from the less advanced of their Asian neighbors, proud of their cleanliness, proud of their modern scientific development, proud of their philosophy, and proud of their agnosticism in that it denotes independence and an ability to "go it alone." As an island country they have a stand-offish attitude toward anything that taints of foreigners or foreign superiority. Those of our number who have lived in China feel this keenly, especially in the refusal of even laborers to willingly submit to bossing by foreigners.

More than that, Japanese are a literate people, and despise those of us who are unable to converse fluently with them, or to exchange ideologies with them upon their philosophical level of discussion. And that, in Japanese, can present a real problem! In contrast to the metropolitan areas, rural Hokkaido is almost without any workable English whatever, so if you depend upon good give-and-take in colloquial parlance for your happiness, that's another major adjustment. Since we are in the minority, it is better for us to make the adjustment than to demand it of our neighbors. Still, the time occasionally comes when, as Esther said yesterday, "A person just *must* talk English to someone now and then."

Then, too, adjustment to living in rural Hokkaido is no simple thing. Along about November, they quit sell- cabbage and potatoes in our local markets. There will no more until next spring, when the root pits are open What spinach we can find is usually frozen, discourag looking stuff. If we bothered to import it from Honshu would be too expensive for our village people to buy. a result, our neighbors all have colds, time and ag and regard as sheer magic the fact that Rhoda and aren't in bed with flu half the time, too. Rhoda ca home from market this morning, "Nothing. Found a f onions, but the fish shops all say, 'The trucks don't br fish on bad days. Maybe they'll come, maybe they won Same thing with the lady at the pork shop." And so w opened another can of tuna. It's been a long time no . . . . But it's just as long for our neighbors.

Undo-kai — Field Day

Recently Rhoda and I visited "Undo-kai" (Field Day at Nakano-san's school. It was a holiday, so everyo was there, and everyone had a good time. When th thousand and more students combined with twice th many parents, there was rumpus everywhere. Eighth gra girls performed an exquisite drill; the first graders ra relay; bulging papas dragged a basket around a cours "But now we really must go," we said. But Nakano-s said, "Wait just a little. I want you to see this one mor race. . . . Here they come!"

Each family who had three or more children enrolle in the school was eligible to enter. First the kindergart ers ran, only half the course, with an interested teache or Mamma coaching from the side lines to see that the kept on the track. They gave their little stick to the nex older brother or sister who waited for them on the oth side of the playground. Then the next older member o the family ran off to find his older brother or sister, un at last, papa or mamma stood waiting to run the fi lap and bring home the winning trophy. So many thing in Japan are done like that — the family unit compe against the outside world and its difficulties. The fro room of the house is the noodle shop or the vegeta shop or the carpenter shop where everyone works t help earn the family livelihood. Little sister comes hom from school and sells fish, while the big brother told u the other day in the shop, "I work in Obihiro, so I here only in the evenings." In the wealthy areas o residential cities, the homes are large and beautiful, a lovely gardens surround the houses. Around these gar dens are high, tight fences that separate that family un from the world. The streets may be narrow and ste and rough. Many of them are unpaved. But when th day's work is finished, the family retreats to its own lit

panese neighborhood consciousness is definitely a feeling of family. Perhaps some of us, as y-conscious Americans, have lost a precious en we forget that "He setteth the solitary in

Our Manner of Life

ration" . . . it's a peculiar word. And we who he midst of an oriental culture bat it around eely sometimes. And, quite as the blind men g the elephant, each of us inserts into it the that fits our particular fancy at the time, it o some of us, it becomes sitting on our heels thought, to others, asking the maid to concoct g with a soy sauce flavor which we eat with s; to some, it involves living within a Japanese while still others throw everything overboard, wives gaily in public, build still bigger houses yet larger automobiles, exclaiming, "I am an , no matter where I live. So long as I carry the God, and earnestly seek to propagate it, my f life should affect no one. Please pass the beef."

d — perhaps it shouldn't. But, being human, g among very human orientals, the fact remains manner of life *does* affect our Christian witness, we may wish it didn't. The world's greatest missionary once said, "I am become all things n, that I may at least win some." . . . Might that able to the problem of integration?

Please Come Again

eek Rhoda and I went out to the country to id who had finished the radio correspondence It's about a five-mile hike from the bus stop," had said in response to our inquiry. After con- ne Bible class folks advised us to go soon, before melts and walking becomes next to impossible. ur church members took time off from his teach- ule, offered to pay his bus fare, and came with id was waiting for us, and I saw him catch his omentarily at the sight of two foreign women. ring sunshine on the snow, the mountains blue tance, and horse after horse passing us, dragging kkaido sleds, loaded down with logs, or turf, . . . By the time we came to the little home- . we felt pretty well acquainted. His mother s, the little house polished until even the rough ok on almost a sheen of their own. Rather a g thing, such a visit.

lived here five years — came from Tokyo. walked forty minutes every morning to get to ol. . . . When the canal is finished we'll be able r own rice, then our living will be much better," a little. "After all, we're Japanese, you know, makes for good living." Noon came, and she ut the feast she had made for us — carrot frit- wl of rice, green tea, and little cakes from the w hard she had worked to prepare for us! We were really a little ashamed of ourselves, though we ate it gratefully. Then the five of us, around her little stove, held a worship service — songs, and prayers, and testimonies, of what God can and does do for our lives when we yield them to him. Gradually the two relaxed, as they nodded or said "Hai!" in assent to what we read or said. We rose to go. "Please come again," they said, "this has been such a friendly visit." And they walked with us, across the fields, across the little creek, and down the little lane to the main road. Then the mother turned back, after bowing again and again, but the son went with us, all the way back to the bus stop again. By the time we had jiggled our way home, it was almost dark.

"A whole day, almost, for one visit. If we had a car now, we could have done it in half the time." Yes—done what? If the three of us trudging out there in our high boots almost took their breath, what of a jeep roaring to a stop beside the house — if we could have gotten there at all! As we rolled in bed that night and eased each separate "Charley horse" into the most comfortable position, there was plenty of time to evaluate. . . I still am not sure of the answer.

I moved my seat in church the other evening, and when I came back for my Bible, discovered that the three little high school girls next to me had confiscated my kleenex and used it proudly. When Yooko-san comes for Bible class, unless we have taken adequate and rather elaborate precautions, she invariably helps herself to our hair brush and comb and any cream or lotion we may have neglected to put away in the drawer. Irritating, in a vague sort of way, raised in a family of two. Then I remember the seven younger brothers and sisters in Yooko-san's home, and the scramble there must be to get the one comb in the morning, and a squint into the tiny mirror above the drug-store calendar before they must leave for school. Our mirror on a dresser, with a light dangling over it, must be a fabulous thing in her eyes.

No, we don't know the answer. But we humbly pray for the grace to love our brothers even in the times when we do not understand them.

The Christian Ministry

The Ministry in Historical Perspectives, by H. Richard Niebuhr and Daniel D. Williams. New York: Harper and Brothers, 1956. 331 pp. $5.00.

One of the helpful publications which has come out of the recent study of seminary education in America sponsored by the American Association of Theological Seminaries is this series of essays on the Christian ministry in various settings in its history. Niebuhr and Williams have brought together significant contributions from such well known scholars as John Knox, George H. Williams, Roland H. Bainton, Wilhelm Pauck, and four others. These essays deal with the ministry in the primitive, Ante-Nicene, later Patristic, Middle Ages, Reformation, and modern periods. While this book has greatest value for those who are concerned about the administration of theological education, it would also have real value to those who are in the ministry.

Bethel College — Erland Waltner

Akira Hatari, radio pastor of the Pacific Broadcasting Association, whose sermons are broadcast by the Mennonite Missions. Correspondence courses are offered and personal contacts follow.

Mennonite Radio Evangelism in Japan

By DON D. REBER

IMMEDIATELY after World War II we began to hear of the great religious vacuum that was caused by the Emperor of Japan declaring he was not divine. We were told that the people were at a loss as to which way to turn. There was no doubt a vacuum and its causes were varied. However the nature of Japanese religious thinking is such that they were soon able to adjust themselves. This so-called vacuum has nearly disappeared.

A Religious Vacuum?

Religion in Japan was never related to the individual as a person but only as he played his role in the family, village or society. The one called upon to take responsibility is the oldest son who must carry on the family tradition.

Many missionaries no doubt came to Japan as I did expecting that because of the great vacuum people would come flocking to the church for help. However, we found quite the opposite to be the case. This vacuum did not exist in the Japanese mind. They are content with their traditional religions of Buddhism and Shintoism and in this sense the religious need is being met.

Nevertheless we know we have a message to give, the message of salvation which is in Christ. When we are able to bring this message to the mass of the 90 million Japanese and make them conscious of the principles of life which Christ taught we can then say that Christian evangelism is meeting with success in Japan. I believe that one of the best ways we can change the general religious thinking in Japan is to lay a foundation for evangelism through the medium of radio.

Plans are being laid for the centennial celebration of Christianity in Japan for 1959. As we look at the history of Christian evangelism in Japan and see that only half of one per cent are Christian we begin to ask ourselves, why are there so few?

Japanese are not taught to consider religion a personal need and therefore are satisfied with the occasional religious festival which takes place. Furthermore the Christian concept of one God which demands a personal commitment is entirely foreign to their thinking. It is not uncommon for a given person to be both Buddhist and Shintoist and as such give reverence to several gods none of which demand anything personally from him.

It is against such a background that evangelism is carried on and by using the advantages of radio these mistaken views can very effectively be corrected so that the future harvest of souls may be more plentiful.

Radio in Japan

Japan's natural resources of many fast running streams and rivers have paved the way for rapid industrial de-

Don and Barbara Reber who direct radio work in Hokkaido

because of the electric power they supply. The lity and aggressiveness of the people have also an become one of the leading nations of the dvances in radio and television are keeping the modern world.

n Japan is unique in that the Japanese have oth the British government-operated system merican free-commercial system. The Japan ng corporation began in 1925 and in 1928 was given to inter-religious broadcasting. It ntil after the war that Japanese commercial ng made its debut, in 1951. Today there are public radio stations and 39 commercial radio , the total number of stations being about 250.

the opening of commercial broadcasting the adcasting Corporation was without competition. commercial radio began the public system was revise its programs and in the process many of us programs were dropped for others of a ular nature.

oth popular and classic, and entertainment com- ver 60 per cent of program time, whereas re- oadcasting makes up only .8 of one per cent. asily see that there is much to be done in this

rare thing to be in a Japanese home that does a radio, unless it is in the isolated country h have not been serviced with electricity. Even finds a radio speaker with a wire running to t country village where they have a radio am- ich will serve as many as six hundred homes. n resembles a telephone in that it is not wire-

for 1956 show that 13 million homes have ch is over 80 per cent of the homes in Japan. er of radios in Japan comprises two-thirds of receivers in Asiatic countries. This same re- that radio stations in Japan cover 99 per cent nes. It is very possible that in five to ten years ry home will have a radio. Another very in-

group using Mennonite Radio correspondence course.

teresting fact pointed out by the NHK survey is that 62 percent of the radios used are superhetrodyne type which is a fairly powerful radio.

The majority of the Japanese people look to radio for information as well as entertainment. The trend of business in Japan is to turn to radio to advertise products. This points up the fact that radio plays a very important role, no other medium reaching so many people simultaneously or having so direct and intimate an appeal.

We must not pass up the opportunity to utilize radio and television for Christian purposes. Radio offers a very effective and powerful medium and we must do all we can to raise the .8 of one per cent of radio time now used for religious broadcasts.

Evangelism by Radio

Radio cannot be expected to replace preaching from the pulpit, house to house visitation or personal evangelism. Wherever radio is used it must be integrated into the local church evangelism program. Radio can be and is a definite aid where it is used carefully. In any kind of evangelism we must speak the Gospel of Christ, we

A Christian girl in kindergarten training school introducing two of her roommates to Christ. (Below) Office workers of Pacific Broadcasting Association

must by persistent effort continue to lay a foundation by which a person can come to understand and receive Christ. We must testify of our own joy and experience and finally we must give an invitation to that individual to accept Christ. All of these are carried on through gospel broadcasting.

In Japan, in particular, where radio is so highly developed and widely used, where there exists a lack of understanding of Christian concepts, radio offers us a medium through which we can not only lay a good broad foundation but we can build upon it and gradually bring Japan to Christ. We must introduce the Japanese to God the Creator who lives and who sent his Son to die for us because of his great love for us. We must do it personally one by one and we must also not neglect the masses which are reached through radio. The need of teaching the principles of the New Testament in Japan is a much greater task than evangelism in America.

Our Japanese friends must start from the beginning in their knowledge of the Christian faith, even though they may be thirty or fifty years of age. They start with a background of polytheism and pantheism without the slightest notion of a personal relationship with God. Through radio we can inform and arouse the people, thus helping to build the foundation for the church of tomorrow and today as no other process can do.

The Mennonites in Japan have taken up the challenge of radio evangelism. We cannot expect fantastic overnight results, because preaching Christ against such a background is a task to which we need to exert every talent.

What Is Being Done

Mennonite radio evangelism began February 1954 in Osaka over station NJB. This is a 10-kilowatt station and the largest of all stations which we use. In November of the same year broadcasting began over the Miyazaki station in Kyushu which covers the entire Miyazaki ken. In August 1956 we started on the Obihiro and Kushiro stations in eastern Hokkaido. These two cover the southeastern portion of the island.

In each of these areas the various groups are utilizing the Pacific Broadcasting Association's services, using their program "Light of the World." In each city local announcements are made to comply with each situation. Other than these broadcasts several individual church groups have developed a local radio program of their own such as was carried on in Nakashibetsu, Hokkaido and in Kyushu by the Aburatsu Mennonite Church. In both of these areas local Christians help in the program.

Because of the unique system of radio in Japan, the isolated rural areas which are not yet served with electricity still can enjoy radio as each home has a speaker box with a wire running to the nearest village where the radio programs are re-amplified. In the rural areas close to our mission stations in Hokkaido and Ky every effort is being made to enlist these rural sta to broadcast our gospel program.

Just a word about Pacific Broadcasting Asso and the program it produces. It is an evangelical company set up for the specific purpose of aiding ous evangelical groups who wish to broadcast bu not large enough in Japan to warrant their own stu etc. It is a very desirable arrangement because the lem of producing top level programs and of fin sound evangelical qualified radio pastors is very diff By co-operating in this way we can utilize a trained and also the services of a trained radio pastor.

Megumi Hara, head of the radio division of Ave Tokyo has the following to say about our radio pas his "Survey of Religious Broadcasting in Japan" w he compiled as partial fulfillment for his M. A. at State last year. "Rev. Akira Hatori has a very cha personality; he is probably the best speaker amon evangelistic type appearing on Christian programs Japanese radio. His calm, warm and polite speaking a firm faith. This creates a mood favorable for lis ing. He speaks in plain language, using many illus tions so it is quite intelligible to the unchurched and educated. At the same time he attracts people of hi er intellectual levels. He talks directly to the individ not to a congregation .... The idea of the progra to tell the purpose of life, and it leads listeners t conclusion that the salvation of sinners is complete the cross of Christ. This central thought is very sk fully presented and developed by the speaker in a w not to create strong opposition among non-Chris listeners."

The general format of the program which we "Light of the World," consists of the announcer's v coming through a background of music saying, "I the Light of the World, he that followeth me shall walk in darkness but shall have the light of life." Th the speaker, Akira Hatori, is introduced and he re the Bible. A hymn is presented and then the ser followed by a hymn, invitation or prayer and the announcements.

This program is very satisfactory and is liked by Japanese and also has a high rating. Neverthele seems desirable in the future to try to develop par the program on a local level, if possible.

Correspondence and Follow-up

We are well aware that simply putting the Gospel the air is not the final answer. In order to make radio evangelism effective we must tie it in with the cal churches. In Hokkaido there has been develope systematic program of correspondence and follow-up. have translated the Mennonite Hour Bible Study cour "God's Great Salvation" and the "Sermon on the Mo and have published them in Japanese. Each conta introduced to a local church through a Christian

missionary. These personal workers are then
l to be responsible for that individual until he
born-again Christian. From the radio offices
) we carry on correspondence and answer ques-
etter and appropriate literature. After in-
ve finished the beginning course they are in-
o the new course the "Sermon on the Mount."
there are over 400 enrolled in the first course
50 having completed it and waiting for the
ı of the new course. A number of these have
hristians and members of the church through

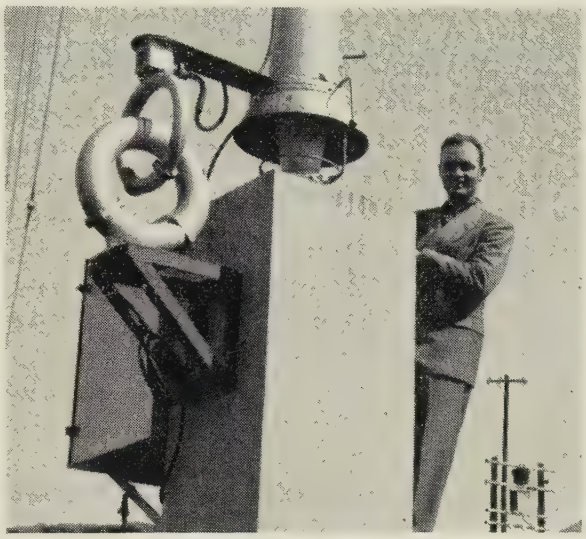
ka a similar program is carried on except that
are using courses already prepared by agencies
that purpose. The radio work in Osaka is the
has the advantage of a more powerful station.
housand are reported as being enrolled in their
ıd a number of these have been led to Christ.
ı the program is very similar. Their correspond-
se work is handled by PBA and the contacts
sent personal letters and tracts from the office
ı. In Miyazaki ken a great deal of effort is made
Gospel on the hundred rural farm stations in
This is not always an easy task because the
ons are publicly controlled and not a commer-
prise. We have had flat refusals on these sta-
e others have given consent with reservation. An
your prayers for this phase of the work would
elpful.

future we look forward to expanding our pres-
ams and increasing our radio outlets as the way
'e know that preaching the Gospel over the
worthwhile inasmuch as souls are being saved,
Christians strengthened and a foundation among
of the Japanese people is being laid for future
ıtion. If the medium of radio is used to lead the
to the church, Christianity will become the re-
the people.

Witnessing in Kyushu

(Continued from page 163)

stic of the church today is the predominance of
ople in the services. Though it is heartening
dents turn to the church in their quest for the
nature judgment and stability of Christian fam-
cessary for a strong witness. In many instances
is the only member of his family who is a
Graduation from school, transfer of work or
ed marriage to an unbeliever often snatch in-
away from the fellowship of the church. In the
s the farmer works from dawn to dusk coaxing
luctive soil to yield enough food for his family.
day's work is finished it is difficult to persuade
me to an evening Bible class. Until the rural
e reached with the Gospel, little progress is
ne evangelization of Japan.
g in Miyazaki Prefecture under the General



The Gospel choir of the Pacific Broadcasting Association and (below) Don Reber at broadcasting station in Kushiro, Hokkaido.

Conference Mennonite Mission are Leonore Friesen, Esther Patkau, Bernard and Ruby Thiessen, Ferd and Viola Ediger, Anna Dyck, Martha Giesbrecht, Peter and Mary Derksen, Robert and Alice Ruth Ramseyer. Verney and Belva Unruh, Peter and Lois Voran are returning from furlough in the fall of 1957; Paul and Lavern Boschman are on furlough at present. Coming to Japan for a first term of service are Raymond and Phyliss Reimer. This makes a missionary family of twenty adults and twenty children.

The World's Great Religions

The World's Great Religions. New York: Time Incorporated, 1957. (Illustrated) 310 pp. $13.50.

This attractive publication is a reprint of materials which had previously appeared in *Life* magazine on the major living religions of the world. It includes sections on Hinduism, Buddhism, "The Philosophy of China," Islam, Judaism, and Christianity. It is profusely and expertly illustrated with pictures and presents largely portrayals of contemporary expressions of these major religions. The fact that these same pictures are also largely available in filmstrips makes them even more useful for the study of contemporary comparative religions.

Bethel College — Erland Waltner

Missionaries arriving at Nukabira, Hokkaido, for meeting of Mennonite Fellowship, July 1957. Women's sextet at Fellowship

The Mennonite Fellowship of Japan

By DON McCAMMON

BY all means we must arrange to get our groups together periodically for fellowship, wider understanding and unity in the work being carried on by our mission boards" — so ran the thinking of various Mennonite-related missionaries in Japan in 1953. The "Old" Mennonites, General Conference Mennonites, Mennonite Brethren and Brethren in Christ missions, all new in Japan since the close of World War II, were increasing their staffs and outreach, and such a fellowship became increasingly desirable. More than that, it came to our attention that there were about fifty other Christian workers in Japan, not under any of our boards, who were either Mennonite at that time or formerly had such connections. Increasingly the feeling arose that a general Mennonite fellowship would serve a very good purpose.

Norman Wingert, of the Mennonite Central Committee, was willing to find out what action should be taken. Accordingly, a questionnaire sent to the members of the four missions indicated that most were in favor of arranging a general fellowship meeting in relatively cen Osaka. The meeting was planned for January 5-7, 19 and Board Secretary J. D. Graber, of Elkhart, who wa Japan at the time, was conference speaker.

This first meeting, devoted to reports, spiritual edifi tion and general fellowship served forcefully to acqua all those present with the history, progress, concerns hope of the various workers and boards. The recommen tion was made and accepted that a "Peace Commit be formed, with representatives from each of the fo missions, and that for convenience and co-ordinat the committee be chaired by the MCC representati Particular concern was generally expressed that there a working on and sharing of literature which our grou need and can use in evangelism. It goes without sayi of course, that the newly appointed peace committee w appointed to function in the general peace witness, rat than to mediate that state of existence among our m sions! Also it was to function in the planning of fut conferences, and in general, act as a co-ordinating co mittee for the four missions. In July of 1954, the Pe Committee met for the first time, again in Osaka, p marily to take action on future conferences and to expl possibilities in the peace witness.

Regarding future conferences, it was felt that it wo be a good procedure to revolve the places of meeting as to give ample opportunity in the course of time, only to see the various fields, but to thereby interes special interest and sympathetic understanding in relat to the problems of the field where each meeting is he Consequently, every one and one-half or two years,

Missionaries and relief workers at Fellowship meeting in Nukabira, Hokkaido, July 1957.

Enjoying fellowship around the dinner table and preparing for a panel discussion, Nukabira, July 1957.

onite Conference can plan to meet alternately nt centers ranging the length of Japan, from ushu to far-eastern Hokkaido. This arrangement tably include summer time meetings in cool , and wintertime meetings in mild Kyushu.

tual interest to all, in the light of Japan's rapidly scene from no armed forces to an expanding se force, was the question: "What can we do ract this trend with our peace testimony?" The of lobbying for peace was discussed but dis- being outside our jurisdiction and province. A ut surely greater momentum seemed obtainable a greater use of peace literature. The obvious ore the committee was rapid production and n of articles and pamphlets on peace, to be widely distributed.

Oddly enough, since the Mennonite position on peace is not widely known in Japan, a certain degree of caution in presentation needs to be exercised to keep from being identified with the Communists, who have usurped the voice of peace by their double-meaning talk. The chairman warned of this particular problem, but of course it need not in any way curb the witness of God's true peace.

On September 3, 1954, O. O. Miller met with the Peace Committee in Tokyo. He proposed that the committee henceforth function under the name: Mennonite Central Committee—Japan, or "MCC-J." as it would naturally come to be known. Miller stated that one of the purposes of M.C.C. in Japan would be "to serve as

Japanese style dinner at the Mennonite Fellowship Conference, July 1957.

Second All-Mennonite Fellowship, Miyazaki, Kyushu, January 1956. Around the dinner table (left) and a discussion.

headquarters for service to Mennonite missions in Japan." This prompted immediate discussion from the committee as to whether we could obtain help in the translation and production of materials on peace, etc., as has been successfully done in Europe. This matter was to be taken up with the M.C.C. Executive Committee and the Mennonite Publishing House in Scottdale, Pa.

The November 1, 1955, meeting held in Osaka afforded the first opportunity to hear Melvin Gingerich outline his M.C.C. directive and work vision for his two-year term of service in Japan as the M.C.C. Peace Section representative. His concept of service lays a broad, basic and vital base in the total peace witness—both from the point of personal contact and teaching and from the point of analyzing the literature needs of our churches in Japan. Gingerich's extensive contacts, teaching and service throughout Japan, along with the actual filling of certain literature needs, has made his contribution to the general church program and peace witness a great one.

At this meeting the second All-Mennonite Fellowship was planned to be held in January, 1956, at Miyazaki in Kyushu, with the General Conference Mennonites as hosts. Melvin Gingerich was chosen to be principal speaker. The second All-Mennonite Fellowship was again a success, as ties of brotherhood were strengthened during the periods of devotion, reports, discussions and messages. Sunday services found the visiting missionaries in the various church groups of the General Conference field. The following day, a sightseeing bus tour to local points of interest was arranged.

First meeting of All-Mennonite Fellowship, Osaka, November, 1955.

The next meeting held by M.C.C.-J. was at the International House in February of 1957. Japanese samples of peace booklets by Carl Kreider and Melvin Gingerich were presented. Plans for their effective distribution were to be made at the third All-Mennonite Fellowship to be held in Hokkaido in July, 1957. A short history of the Mennonites and a short booklet on the life of Menno Simons were requested. These will be prepared by M.C.C.'s Peace Section representative, to be translated and used in the Japan Mennonite congregations.

It is hoped that the excellent DVBS materials of the "Herald Press" may also soon be revised to fit the Japanese setting and thus fill a very urgent need in the program of the Mennonite churches.

The third Japan Mennonite missionary conference, held on July 11-14, 1957, was attended by forty-nine persons, including the missionary children. The conference was entertained by the Hokkaido missionaries in a hot spring hotel in Nukabira, a mountain resort city in beautiful Daisetsuzan National Park in central Hokkaido. Using the theme of "Let your light shine before all men," the members of the conference engaged in panel discussions, hymn singing, prayer hours, devotional periods, and informal fellowship. The last session was held in the newly built Mennonite church in Kamishihoro. Following the conference, the attendants visited the Mennonite mission stations of Hokkaido.

Because M.C.C.-J. has been confused with the M.C.C. the group decided that in the future it was to be known as The Mennonite Fellowship of Japan (M.F.J.) and the former M.C.C.-J. was to become the M.F.J. executive committee. It was also agreed that a simple constitution was to be prepared to guide the organization in its activities.

Though the work of the committee was at first exploratory only, it has grown into a useful, action-prompting committee in the service of the four missions involved. It is our prayer that we may continually and more effectively supplement our various evangelistic programs by sharing of concerns and resources, and that all of our effort and fellowship may be to the glory of God.

he Mennonite Peace Witness in Japan

By MELVIN GINGERICH

E. Raymond Wilson addressing Peace Literature Conference, Tokyo. On his right is Iwao Ayusawa from International Christian Univ.

Preamble of the present Constitution of Japan ates, "We, the Japanese people, desire peace r all time and are deeply conscious of the high trolling human relationships, and we have deter- preserve our security and existence, trusting in e and faith of the peace-loving peoples of the 'e desire to occupy an honored place in an in- l society striving for the preservation of peace, banishment of tyranny and slavery, oppression rance for all time from the earth."

9 of this same constitution declares, "Aspiring to an international peace based on justice and e Japanese people forever renounce war as a right of the nation and the threat or use of neans of settling international disputes.

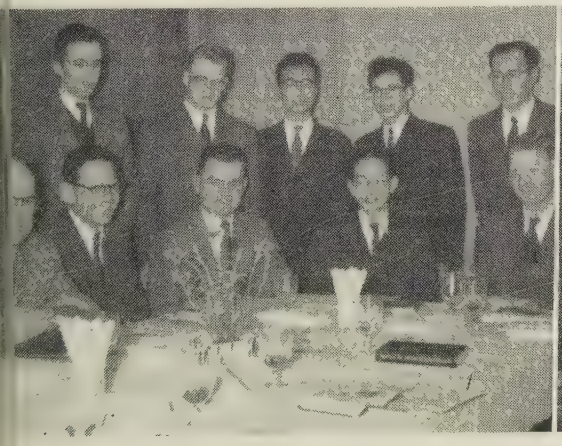
er to accomplish the aim of the preceding para- nd, sea and air forces, as well as other war po- ill never be maintained. The right of belliger- ne state will not be recognized."

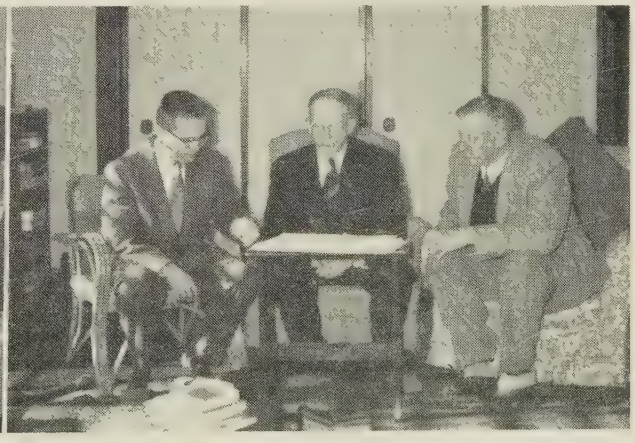
Pacifism in the Constitution

hus is the first nation in history to embody the of pacifism in its constitution. With her indus- destroyed, her capital city in ruins, and with leveled by America's atomic bombs, Japan in 1945 for the first time in her history was utterly defeated militarily. The terrible suffering she endured convinced her that her military leaders had taken Japan down the wrong road. Their disillusionment with war was great, the psychological shock of defeat was deep, and the dedication to a new role for Japan was sincere. It is not altogether surprising, therefore, that Japan should have adopted a "peace constitution" in 1947.

Ten years later the vast majority of Japanese citizens are still peace-minded. L. H. Battistini in his book on "The Postwar Student Struggle in Japan" shows that the large number of students and student organizations participating in anti-war conferences is indicative of the deep interest in peace among the young people of Japan. He writes, "The wide range of these activities, including

tian Peace Literature Conference, February 1957. (Right) Albert Huston, Melvin Gingerich and E. Raymond Wilson plan the peace literature conference.





YMCA, YWCA, UNESCO and religious groups, seems to confirm that the aversion of Japanese youths to war was genuine, spontaneous and unrelated to Communist stimulation" (p. 102).

In spite of the strength of the anti-war sentiment in Japan, the movement to delete the war-renouncing section from the constitution has become a power to be reckoned with by those pledged to preserve the present document. After the autumn of 1949, American policy in the Far East changed rapidly in line with the unfavorable developments in China. The United States decided to change her policy of demilitarizing Japan and instead launched out on a program to make her into a military bulwark against totalitarianism. After the Korean War began, General MacArthur urged the necessity of rearming Japan and under the Security Treaty with the United States, Japan offered America a number of military bases on her soil. Rearmament was begun at this stage, and after the Mutual Defense Assistance Agreement with the United States, America insisted that Japan should increase her land force to 325,000 men. When Nixon visited Japan in November 1953, he stated that it had been a mistake on the part of the United States to have disarmed Japan. In August 1955, Secretary of State Dulles and other American officials requested that a Japanese army of 350,000 men be created. American officers also have urged Japan to build a large navy. The Liberal-Democratic political party now in power is conservative and pro-American. It favors dropping the peace section from the constitution, while the opposing liberal, anti-American Socialist Party wishes to keep the peace constitution.

Besides the issue of the preservation of the constitution, peace societies in Japan are concerned with preventing the return of militarism, with the ending of the H-bomb tests, and with bringing about the withdrawal of American military forces from Japanese and Okinawa soil. The many peace societies in Japan may be grouped into four classes: (1) those whose membership is open only to Christians, such as the Fellowship of Reconciliation; (2) the religious peace societies, open to Christians, Buddhists, and others; (3) secular peace societies, composed of college professors and others, having primarily a humanitarian approach to peace; and (4) those dominated by communists.

Because Russia and China have taken the initiative in peace propaganda, America has been placed on the defensive in the peace movement, especially when she defends H-bomb tests and brings pressure upon Japan to change her peace constitution and to re-arm. Although the vast majority of the people of Japan deeply desire peace and fear any move that might bring back militarization of their country, many are reluctant to speak aggressively in favor of peace for fear that they will be considered to be communist sympathizers. When they hear an American give an address which champions peace and at the same time exposes communism they are doubly surprised. Since many are under the impression that Americans can not get visas to come to Japan unless they agree in advance to support American foreign policy, they are ... prised to learn that citizens of the United States wo... dare criticize certain aspects of the United States S... Department policies. They are also surprised that anyo... would have the courage to defend peace and opp... communism in the same speech before a Japanese audie...

Mennonite Peace Witness

It is in this kind of environment that the Menno... peace witness in Japan has been given during the ... two years. A deep humanitarian revulsion against ... and a dislike of violence have made the Japanese for ... time being pacifistic in spirit and open to the teaching... those who oppose war on moral and spiritual grou... Although the average Japanese citizen does not app... to have an adequate philosophical or theological foun... tion for his anti-war position and although it may ... assumed that a combination of pragmatic considera... as well as a resurgent nationalism might fairly easily ... about a shift in public opinion, at the present time ... story of the Historic Peace Churches and their centur... old witness against warfare is given an open hearing ... Japan. The Mennonite Central Committee believed t... there was this kind of open door for peace witness ... when in October 1954, the writer of this article was ... vited to give a two year term of service in Japan as ... the M.C.C. Peace Section beginning in September 19...

Earlier, in January 1954, the All-Mennonite Fellowsh... of Mennonite missionaries and relief workers meeti... at the M.C.C. headquarters in Osaka had formed a "pe... committee" which met in July and expressed the need ... peace literature to be used in witnessing for Chris... peace in Japan. The "Peace Committee," now nam... M.C.C.J. (meaning M.C.C. in Japan), met in Osaka N... vember 1, 1955, at which time the M.C.C. directive ... the Peace Section representative in Japan was reviewe... The directive covered these six points:

(1) make contacts with the four Mennonite and Br... ren in Christ mission fields in order to study the probl... of correlating the peace message with the Gospel and ... offer services through lectures and conferences in th... mission fields;

(2) contact Japanese Christian peace groups to st... their programs, to exchange information, and to engage ... coordinated peace efforts with them;

(3) help produce and translate Christian peace li... ature for use in Japan;

(4) build a peace library for the use of missionari... Japanese students and peace leaders, and the Peace S... tion director;

(5) study the problem of legal recognition of co... scientious objectors in Japan;

(6) possibly visit Formosa and Korea in the sec... year to study peace education possibilities there.

A Personal Report

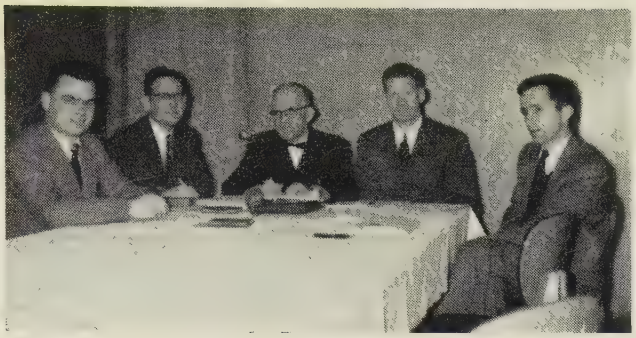
As the remainder of this article will be largely co... cerned with the manner in which these six directives ha...

ed out by the writer, it will be convenient to the first person. During the past two years, I e General Conference Mennonite missions in vice, the Brethren in Christ in Hagi once, the e Brethren mission in Osaka once, and all or (Old) Mennonite mission field in Hokkaido s, spending in all at least three months in these tations. During these eight trips I gave more lectures to audiences totaling over 22,000 per- se lectures were given in our Mennonite mis- other churches, in public schools and public olleges and universities, and before clubs, P.-T.A. ons, and teachers' meetings. Among the sub- ered were the price of peace, spiritual founda- free society, the crisis of our age, the power of ty, Christian loyalty, the New Testament basis love and hate in our society, the race problem ca, Christianity and communism, the historic and war, education in America, and many others. res were generally followed by question periods, I usually had the chance to express my convic- the Christian attitudes on problems of war and ese questions gave me the opportunity to learn nese youth consider the important issues of our substantiated the correctness of Battistina's ob- in the quotation above on the deep desire for ng the young people of this country. The visits ission stations also presented opportunities for g with missionaries and others who came to me questions.

ition to the contacts with the Mennonite fields Tokyo, I have had the opportunity of speaking in the Mennonite church of this city, where I a series of lectures on the Anabaptist concept urch and gave various peace messages. Further- ooperation with Don McCammon, pastor of the ennonite Church, we have had four peace pro- ended each time by a number of other interested addition to the regular attendants of the church.

Contacting Peace Groups

had the privilege of meeting a considerable Japan's Christian peace leaders. The leadership ristian peace movement is being taken by the p of Reconciliation, which is ably led by Paul former Episcopalian teacher in China but now of the Society of Friends. There are other peace organizations in Japan whose members to the F. O. R. groups are not all conscientious to war but who are committed to an anti-war program. I have addressed the annual F. O. R. as well as local F. O. R. societies in several side of Tokyo and have given addresses spon- hem in schools and churches. Although there is y in this group to be primarily concerned with tems as the protection of the peace constitution revention of the return of militarism to Japan, hole the group is deeply concerned about its



Meeting of MCC-J or Peace Committee, Tokyo, February 1957.

unique Christian witness on peace and has listened to the M.C.C. emphasis upon the Biblical approach to peace in an appreciative manner. The counsel of the F. O. R. leaders on the most effective way of reaching the Japanese public has been very helpful. I have also worked with the Friends, especially with E. Raymond Wilson of the Friends Committee on National Legislation, who spent the 1956-57 school year in Japan.

Spreading Peace Literature

The production of peace literature began with my writing of a small pamphlet entitled "The Price of Peace." This was translated into Japanese, printed, and sold at many of my lectures. Mennonite missionaries have ordered the pamphlet in large numbers so that in less than a year, a second printing became necessary. The major project thus far has been the translating and the printing of 1,000 copies of J. A. Toews' *True Nonresistance Through Christ.* The book is being advertised in a number of Japanese periodicals and thus far only favorable reports have been received from Japanese readers, who have expressed their appreciation for its message and style. Millard Lind's *Answer to War* has been printed in Japanese and John H. Yoder's *Reinhold Niebuhr and Christian Pacifism* is to follow. This booklet will be especially valuable in the seminaries of Japan, where there is much interest in Neo-orthodox theology. A series of ten addresses on the Anabaptist view of the church which I presented in the Tokyo Mennonite Church is being translated and printed by the Hokkaido Mennonite mission.

With the Brethren, Friends, and Fellowship of Reconciliation, the M.C.C. in Japan cooperated in sponsoring a one-day Christian Peace Literature Conference at the International House of Japan on February 8, 1957. Thirty-five peace leaders attended the conference, which discussed the kinds of peace literature needed and what can be done to facilitate its production. The group decided that there should be a similar yearly conference. Part of the value of this conference came from the display of peace literature now available in Japan. On the previous day a smaller conference of twelve attended a Mennonite peace literature meeting at the same place, discussing the specific printing projects the M.C.C. and the Mennonite

missions have under way in Japan at the present time, as well as projects for the next several years.

When I came to Japan, I brought a peace library with me. These books are loaned to Mennonite missionaries and other church workers as well as to interested students. Without this supply of books, my work would have been handicapped greatly. It is hoped that the library can be expanded during the next few years to make it even more valuable to peace workers in Japan.

A project sponsored by the M.C.C. at my suggestion has been the donation of books to the young people of Japan by the peace societies of our Mennonite colleges in America. Some of these books are being placed in the library of the new dormitories for six hundred students at Wakeijuku in Tokyo, where Norman Wingert is spiritual counselor. Other copies are being placed in seminary libraries and are being given to interested students.

Another project with which the M.C.C. in Japan has been cooperating is the World Friendship Tapes Club, sponsored by Roy Wenger of the International Christian University faculty in Tokyo. Under this plan American students exchange tape recorded messages with college young people in Japan. A number of Mennonite college students in America are now members of this club.

The problem of securing legal recognition of conscientious objectors if the military draft should be re-instituted in Japan is one that can best be handled by Japanese peace leaders. Fortunately one of them is devoting considerable study to this problem, and the M.C.C. has been furnishing him books and reports for his investigation.

Formosa and Korea

During March 1957, Mrs. Gingerich and I spent two weeks in Formosa. We visited all of the M.C.C. and Mennonite mission personnel, as well as many o missionaries around the outer edge of the entire isl During the two weeks I gave twenty lectures to a audience of over 1,250. In a country where military tr ing is universal and where the party in power evid has a deep desire to engage in a war with Comm China, opportunities to speak for peace are much limited than in Japan. To see this contrast gives the dent of current affairs in the Orient a perspective could not be gained through book study alone.

In April and May 1957, I spent five weeks in Ko During that time I gave thirty-two lectures to mor 10,000 people, speaking in churches, colleges, semina and universities. I was impressed with the need of re ciliation and fellowship between Korean and Japa Christians and discussed this matter with Korean C tian leaders. These peoples who have so recently ex rienced the horrors of war are open-minded on the ject of the Christian approach to peace.

Contacts with students in English classes, with Japan members of a business and professional men's pra meeting which I attended every two weeks, the Japan Studies Seminar at the International House, Coun Club at Tokyo Union Church, seminars at the Frie Center, meetings with students at International Christ University and other schools, discussions with teache and professors in schools throughout Japan, confere with American embassy personnel, contacts with groups in Norman Wingert's English Bible classes, social hours with Japanese friends and missionaries p presented many opportunities to explain that we representing the Peace Section of the Mennonite Cen Committee.

The Christian Church

The Strangeness of the Church, by Daniel Jenkins. Garden City, New York: Doubleday and Company, Inc. 1955, 188 pp. $2.95.

A religious Book Club selection and one of a series called the Christian Faith Series with Reinhold Niebuhr as consulting editor, this book deals with the theology of the church. The ecumenical movement and current theological revival have deeply impressed the author in his approach to this great question of the hour, "What is the Church?" His depth of understanding, broadness of approach in giving consideration to all groups from Quakers and Mennonites to Catholics, his own keen humility and penitence, and his clarity of thought makes the book one to be deeply appreciated. He deals with all the broad aspects of the church from the Old Testament era, the time of Christ and the early church, the preaching of the Word and the church (a very good statement for preachers), the sacraments of baptism and the Lord's Supper, the church and the world, and the future of the church (eschatology).

The book is solid reading, but would not require theological orientation as a necessary prerequisite. Rather, anyone interested in the great doctrine of the church will find it stimulating reading. For myself, having tasted the between-the-wars cynicism concerning the church as an out-moded and dying institution no longer needed by enlightened men, this kind of reading always is tremendously stimulating for it makes the pre-war view so pale, jaded and inadequate.

Hillsboro, Kansas — Esko Loewen

MENNONITE LIFE Audio Visual Aids

Mennonite Life has a large number of films and sets o slides which are helpful in church and school work. We would like to call your attention to the following rece acquisitions.

1. **The Martin Luther Film** which shows and tells t dramatic story of the heroic faith of Martin Luther and the spread of the Reformation. You will want to show this film in your church or community.

2. **The Living Church** was recently released by the Wes minster Press and tells the story of the Christian church from the days of Christ to the present time. The colored filmstrips consist of three parts. The narration is presented o records. This film is particularly helpful in Sunday school o young people's work. For details and conditions under whic these audio visual aids are available write to:

MENNONITE LIFE
North Newton, Kansas

The Anabaptist Vision in Japan

By MELVIN GINGERICH

e Anabaptist Vision," H. S. Bender speaks of
nabaptists' understanding of discipleship as the
e of Christianity which implies the "transforma-
ıe entire way of life of the individual believer
ciety so that it should be fashioned after the
and example of Christ."

Discipleship

Sumiya of Tokyo University summarized trends
e-war church in Japan. One group, he stated,
ınd theology but did not apply the Gospel to
lay problems in the life of the people. Another
roup had an inadequate theology but was deeply
in applying the Gospel to the social problems
ople. Because the church would not accept the
f social responsibility held by the smaller group,
these men finally left the church and became
the socialist political movement and some even
mmunists. He concluded his address by making
t the church should not make this mistake again
l tie together sound theology with social action,
y in the area of peace activity.

H. Hays points out that "The main emphasis
urches was in the areas of doctrine and philos-
ere was some justification of this in a land
ristianity's essential teachings were not yet
own. It appears, however, that an unusual
y was lost in the light of the fact that Chris-
its practical expressions along ethical lines had
ndous appeal to the Japanese people." Although
ıd welfare institutions had sprung up, repre-
growing feeling of social responsibility among
these were often operated "quite apart from
emphases of the churches" (*Japan Christian*
Jan., 1955, p. 15).

a young pastor told the writer in a tone of
ment that although his people believe that the
of Jesus are the expression of the highest stand-
Christian society they at the same time regard
npossible ideals for Japanese Christians in this
istory; perhaps the day will come, say these
Christians, when these standards can be applied,
y is not now. Yesterday a devout young man, a
f the United Church of Japan, and a graduate
nonite college, complained that although his
ached sound doctrine, the minister and most of
gation did not put this doctrine into practice
ving.

plains that the conception of Christian disciple-
commitment of one's life to that higher right-
which Jesus set out to establish upon the earth
was inadequately perceived by many who became Christians and members of the churches in Japan. Relativity is common in Japanese ethics, especially as right relates "to the individual, one's own group, custom, time, and power." In the areas of honesty, saving face, obligations, and in the relations of so-called following Jesus in His demands for a righteousness that exceeds that of the religious Pharisees. Perhaps the greatest virtue in the eyes of the Japanese is that of loyalty to the family and the state. Ichiro Kawasaki in *The Japanese Are Like That* expresses this truth in these words, "It might even be said that the Japanese word for 'disloyalty' is the nearest synonym for the Christian concept of 'sin.' The moral absolute in Japan has always been loyalty — loyalty to emperor, to feudal lord, to husband, to parents, to family, or to clan" (p. 193). This deep loyalty to their families and to the nation often involves them in serious moral compromises. To break this power there is needed a much greater emphasis upon individual responsibility in making decisions to apply principles of Christian morality, in other words, upon following Christ rather than the family or the nation. But before this duty can be understood there will have to be additional emphasis upon the theological concepts of "the idea of a personal God, the nature of sin as an affront to a holy God, man's accountability for sin, Christ's atonement for sin, and the person and work of the Holy Spirit in ethical growth" (Hays, p. 16).

In Christian discipleship, as the Anabaptists conceived it, there must be a supreme loyalty to God as he was revealed in Christ. To follow him at all costs and to place all other loyalties in a secondary position is not easy for the Japanese who have for centuries given their highest loyalty to their families and to their emperor rather than to a God who was the embodiment of the highest ethical principles of truth and righteousness. The tendency to be loyal often causes the Japanese Christian to be primarily loyal to his pastor or to the missionary who has brought him into the church. When the missionary leaves the community, this type of Christian frequently does not transfer his support to his new pastor but instead becomes disinterested in the program of the church.

Can the Anabaptist emphasis upon Christian discipleship succeed in this environment? The answer is that this is possible as is proved by the fact that it has been understood and applied in many individual cases. The Christian church in Japan has produced its heroes who have suffered persecution and imprisonment rather than to compromise their Christian convictions. Furthermore,

the fact that responsible Japanese Christian leaders are lamenting the existence of shortcomings in the area of discipleship in their churches is a basis for hope. The above concept of Christian discipleship can be made meaningful to Japanese Christians, provided that the missionaries and the Japanese church leaders understand the difference between Christian ethics and the kind of Oriental ethics which are based on a legalistic discipline "characterized by class-conditioned, authority-submission relationship." (Mikio Sumiya, "Japanese Society and Culture," *J.C.Q.*, Apr. 1956, pp. 107-8.) Churches that meet these qualifications are making their impact upon the people of this Far East country.

A Brotherhood Church

The second emphasis according to the Anabaptists as given above is "a new conception of the church as a brotherhood." Again here there are elements in the non-Christian culture of Japan that militate against the Christian ideal of society within the Kingdom of God. It has been said that the Japanese church is predominantly a pastor's church. The idea of a wide distribution of responsibility among the lay members of the congregation and of each member of the brotherhood occupying an important place in the structure of the church is grasped only with much difficulty by a people who are still under the influence of feudal concepts having to do with the lord and serf, the ruler and his subjects.

In Japan the uniting force of even the family is usually not love and affection but rather obedience to the head of the house, although during recent years among the middle class affection is being emphasized. But the "old ethic still requires that affection be denied in order to conform to the command of the parents in recognition of one's obligation to them. Japanese have been taught from childhood that the basis of all social relationships is this obligation as expressed in the saying, 'obligation to the lord is higher than a mountain, and that to the parents is deeper than the sea.' Therefore, the subject is expected to give absolute loyalty to the lord, and the child, filial piety to his parents. Loyalty and filial piety are the only proper ethical sentiments for fulfilling the demands of obligation. . . ." (Sumiya, pp. 105-6). This throws light on why Japanese churches tend to be "pastor's churches" and why church leaders are often very jealous of their power and leadership and are reluctant to share these with the laymen in their congregation as would be necessary if the body of believers would be thought of as a fellowshiping group of brothers.

Japanese society with its emphasis upon the importance of the father and the male child does not provide the kind of environment in which Paul's teaching that in Christ there is neither "male nor female" can be appreciated. The deference paid to aged men and to highly educated men, the discounting of the importance of women and young people, as well as the pride of race also make it difficult for Japanese to accept the remainder of Paul's statement when he taught that in Christ there is neither "Greek nor Jew, Barbarian, Scythian, bond nor free." Christianity everywhere struggles with man's tendency to erect caste systems and to exalt the importance of his group while depreciating the worth of those not belonging to his class. Christians have risen above these narrow prejudices in other cultures and this is also taking place in Japan.

This class system is breaking down in the cities. Women are receiving education, coeducation is here to stay, and women are entering the professions, including politics. The change in the position of women in Japan is one of the most profound social revolutions of twentieth century Japan. This will make it easier to teach concepts of the equality of all believers and of true Christian brotherhood than was formerly the case. Democratic principles which question the old feudal standards are being taught in the public schools, and as a result young people tend to respond to the ideal that the Christian church must be for all classes and will recognize that whatever magnify class consciousness and social status must be condemned within the Christian brotherhood.

In the Japanese churches the writer has visited, he has found much that has reminded him of Mennonite and other simple services in America and has discovered a spirit of warm fellowship present which united the worshipers in brotherhood, although to be sure the church has seldom broken across economic and social lines, thus making the Japanese church almost entirely a middle class movement. The fact that those who have joined the Christian fellowship have had to cut many of their ties with their Shinto-Buddhist environment does make them feel that they are now a "people separated unto God," and so naturally they cherish genuine fellowship with others who too have made this break with tradition. Japanese Christian business and professional men, who can no longer participate in the very common sake (rice wine) parties of their associates and who almost universally have forsaken the use of tobacco, find themselves in strange company in their economic circles and thus long very deeply for fellowship in truly Christian brotherhood. It would appear that the Anabaptist concept of brotherhood can be made attractive to our Japanese brethren, but it must be a positive and dynamic force that is an expression of the true love and concern which they have for each other, or else the security of the old communal culture will in times of stress draw them back into its fold.

Non-resistance

In his essay H. S. Bender states, "The third great element in the Anabaptist vision was the ethic of love and nonresistance as applied to all human relationships." There is perhaps no nation which is more peace-minded than is Japan. In her constitution she has renounced war and has agreed to remain unarmed. Her people have a deep humanitarian revulsion against war because of the horrors they witnessed in the 1941-45 period. Although certain elements in Japan wish to delete the pacifist section from their constitution, even these individuals

they want to prevent Japan from ever becoming
n armed conflict. Part of the Japanese reaction
ristianity is due to the fact that the so-called
nations of the West have been almost con-
war for the last five hundred years and that
e arms race, including the building and testing
bs, seems to them to be led by the United
e Japanese are therefore much interested in the
e Historic Peace Churches and are open-minded
ssage of those witnesses who are convinced that
tian discipleship requires the renunciation of
d violence. Practically all of the Japanese pas-
a friendly attitude toward the pacifist position
nber have declared themselves to be conscien-
ctors to war. It is not at all difficult to obtain
to present the Christian peace position to
churches.

gh there is here present a deep, humanitarian
against the horror of modern war, there are
n the Japanese culture which are not conducive
wth of the positive love ethic upon which the
t position is based. As M. Sumiya explains, in
e "operates only within the boundaries of the
society, and its nature is determined by the
submission pattern. This means that love is not
to extend beyond one's family, village, or na-
This limited character of love gives rise to the
ion whereby the same person shows deep sym-
those within the circle of the communal society
mpletely cold toward those outside it. . . .
ld decrease in proportion to the distance from
. This is exactly opposite to the love taught by
the Sermon on the Mount. Christ taught a uni-
e without boundaries, which is a denial of that
st to the family or clan" (p. 109).

more, to take a position that one cannot par-
war often requires action which appears to be
e of the program of the state. Although Japan
e constitution, her Christians are well aware of
hat the Conservative Party now in power may
e constitution and re-institute conscription. The
f church people are unwilling to resist the pro-
he Conservative Party "lest the church become
in great difficulty by her political assertions"
ya, "A Responsible Church in Japan," *J.C.Q.*,
, p. 26). The Japanese have long ago learned
to political suppression and although there
brave individuals who have followed their
s rather than the dictates of the state, the entire
adition is weighted on the side of conformity
up and the political order. Without the Chris-
ion of individual responsibility for one's acts,
mely difficult for a people to take a course of
ch might lead to persecution and imprisonment.

ndency to make Christianity something about
philosophize as well as the pattern of thinking

of social responsibility only in terms of responsibility to one's family make it difficult for Japanese Christians to launch into programs similar to those of the service agencies of the Historic Peace Churches, which are designed to alleviate conditions brought on by war and to express positively their love for all men. This was well expressed by Mrs. Naomi Kikuta, a fourth generation Christian in Japan who is the founder of the Naomi Home for widows, when she wrote, "We Japanese Christians like to stay within the walls where all is peace and quiet. We lack the vigor to work outwards, to extend our helping hand to others who suffer and who need us. . . . We like to sit, to play, to talk and think. But we do not like to step out of our peaceful churches and homes to walk down the filthy streets which are full of dirt and rubbish. We do not like to meet the typhoon. We feel that we have plenty of worries of our own, let alone burdening ourselves with the worries of others. We like to discuss and debate, but we are not very good when it comes to the point of *doing*. The reason for this lies partly in our tradition, a feudalism that is rooted in the far beginning of our history and culture. The Japanese people, including even Christians, are not well-fitted for social work; there is not the consciousness of social responsibilities for the unfortunate." ("The Miracle of the Naomi Home," *J.C.Q.*, Jan. 1955, p. 53.)

In addition there is a certain amount of fatalism in Japanese thinking which leads them to conclude that the condition of society can not be changed, although to be sure this view is being overcome as is evidenced by the degree to which Marxian thought has permeated the thinking of Japan, even though the overwhelming majority would insist that they were radically opposed to Russian communism. This is explained by Katsumi Matsumura who wrote in 1956, "Even those who do not well understand Marxism have interest in and sympathy with it, for it arouses their hopes and their active concern. It alone deals with the stark poverty of Japan. . . . Any thought that would oppose it must have a like regard for poverty and offer some hope of overcoming the situation. This presents a challenge to Christianity." (Christianity and Modern Thought in Japan," *J.C.Q.*, Apr. 1956, p. 133.)

The Anabaptist concept of love as expressing itself in acts of mercy and compassion can bring into the Japanese scene a new emphasis upon Christian social action and new hope for those who long for an escape from grinding poverty. The tradition of neighborliness and mutual aid expressed in deeds of economic assistance in contrast to paternalistic charity as well as in other forms of help can speak to the needs of a people who feel enslaved by poverty and who now listen to Marxism because it promises them relief from their misery. The view of the church as a "colony of heaven" where Christians express their concern for each other in tangible deeds of goodwill as well as for those outside their circle can be translated into reality in the Japanese scene as is so

strikingly proved by the Omi Brotherhood at Omi-Hachiman, Japan.

Qualifications for Witnessing

Admittedly in some areas of present day society it is more difficult to present the Gospel effectively than in others. Japan is one of the most difficult areas. The fact that at the end of a century of missionary activity in Japan the number of Christians is only one-half of one per cent of the population is proof of this statement. It takes a special kind of missionary to do effective work in Japan. Recently the writer heard the Japanese presidents of three evangelical seminaries discuss the qualifications they deemed essential for missionaries to their country. They stressed the need for men with not only a broad, liberal education in the area of philosophy, modern thought, and present day ideologies but also with an understanding of Japanese history, culture, and Oriental religions. One of the men pointed out that the great temptation of evangelical missionaries coming to Japan is to oversimplify Christian theology. The Japanese cannot believe that a religion which is not profound can be really true. The Japanese are a well educated people and they appreciate philosophical discussions. In 1955 there were 579,618 undergraduates enrolled in the universities and junior colleges of Japan. The successful missionary working among young people must be able to work with and win the respect of the college students of Japan.

Another problem related to the effectiveness of the message has to do with the age and experience of the missionary. The three seminary presidents mentioned above emphasized the fact that Japanese have great respect for age. It is difficult for missionaries to influence those older than themselves. If mission boards would primarily send out older men, especially those who have had pastoral experience, the mission program could be much more successful than it now is, these men believe. On the other hand, among the post-war generation there is no longer quite the respect for old age that there once was, and in the future young missionaries may be more readily accepted than they were earlier, provided they are properly qualified for their positions and try earnestly to understand and appreciate Japanese culture.

One of the great facts in the present Asian revolution is the rise of nationalism. The movement for the complete independence of the Japanese Christian church is growing. Japan wishes to be neutral and independent politically and resents those American pressures upon her which stand in the way of the achievement of these goals. President Shintaro Hasegawa of the Tokyo Theological Seminary wrote in the March 1957 *HIS,* "In view of these trends, it seems likely that the Japanese government will come to limit the entrance and activity of foreign missionaries sooner than was expected. . . . The general attitude of the nationals to foreign missionaries was summarized by a French newspaperman who said: The Japanese, observing the Americans during the occupation, think that they can learn little from them except technical skills. The American way of life is not for the Japanese. The same attitude prevails among thinking Japanese Christians who have observed the foreign missionaries' efforts to model the Japanese church along American lines."

This situation presents a peculiar challenge to missionaries of the Anabaptist tradition. Because they and their forefathers have so often suffered at the hands of the state and have so often been in conflict with the existing social order, they have understood the New Testament teaching that Christians are but strangers and pilgrims in this world. Although deeply grateful for the liberties they have been privileged to enjoy in certain countries, they have nevertheless remained very suspicious of the power and objectives of the secular state. They have been much better able than many other missionaries to view the conflicts between the East and the West in a spirit of impartiality. When this approach is understood by the Japanese citizen, perhaps the way will be opened for an unbiased discussion of the strength and weakness of Western civilization, from which conversation may come a respect for the position of this kind of missionary that will make it possible for him to work even in an anti-American atmosphere.

There are those Christians in Japan who have been deeply thrilled by the Anabaptist beliefs and views and who are deeply committed to its perpetuation and to its injection into the main stream of Japanese Christianity. They will need encouragement and fellowship, but they will not desire the paternalistic support of Mennonite missionaries. Although these Japanese Christians will have to work out their own applications of the above principles, the danger of the influence of their nationalism upon these ideals must be recognized. Fellowship with like-minded Oriental Christians should save them from the dangers of a narrow nationalism. The writer would suggest that at regular intervals there be held Asian conferences for study and fellowship by those who have committed themselves to the preservation and promulgation within the Christian stream of the Orient the above insights into New Testament Christianity. In a spirit of deep humility they must learn from their fellow Christians those emphases which they may have overlooked but at the same time in a spirit of dedication they must pledge themselves to share with their brethren their understanding of the true nature of Christian discipleship. Within a few years, it should be possible to arrange a conference of Asian Mennonite leaders and others who share the above convictions representing India, Indonesia, Viet Nam, Taiwan, Japan, and perhaps other countries in the Orient. A conference such as this could help translate the term "Christian brotherhood" into a tangible expression of the universality of the Gospel, thus bringing a powerful witness to their fellow citizens while at the same time softening the dangerous aspects of a vigorous nationalism that now threatens to impede the growth of the concept that in Christ there is no East or West.

MENNONITE LIFE

An Illustrated Quarterly

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INTERPRETING JAPAN

Reviews by Melvin Gingerich

panese Are Like That, by Ichiro Kawasaki. Rutland, Charles E. Tuttle Co., 1955. 232 pp. Paper: $1.75.

An Interpretation, by Lafcadio Hearn. Rutland, Ver- arles E. Tuttle Co., 1955. 798 pp. Paper: $1.75. Hard 2.75.

wo books studied together give the reader an excellent on to Japanese culture. The first is written by a mem- e Japanese diplomatic service, who has lived in many f the world and is therefore in a position to compare culture with that of other countries. The book is frank stic, presenting the faults as well as the praiseworthy of Japanese life. Some readers are of the opinion that critical in some respects.

ond book, in contrast, is romantic and glorifies Japanese n was born of Irish-Greek parents in 1850, was educat- nce and England and in 1869 went to America where ed in journalism and the writing of books. The flight stern materialism led him, in 1890, to Japan, which he much to his liking that he decided to spend the rest e there. He married into a Japanese samurai family, is wife's name, became a Japanese citizen, and lectured mperial University of Japan. It is said that no other riter has ever been as successful as has been Hearn in ding and interpreting the "very essence of Japan." the book was first published in 1904, the popularity esent reprint is a tribute to the literary quality of the n as well as to its pertinancy for the understanding of ieth century Japan.

ki, in contrast, pictures for us post-war Japan, a Japan changed greatly since the turn of the century. In pre- ne reborn Japan, he is not concerned with the great oblems which his country faces but with the way his ve from day to day. He does this by contrasting in an manner Japanese life with that of other countries in has lived, although he realizes that he is exposing o criticism by "showing their shortcomings in too glaring a light." By writing realistically about Japan, he hopes the book "may bring one step closer to reality" his dream of a world of tolerance and justice "where the citizens of all countries will be able to make the rounds, freely and in friend- ship, not only of their neighbor's lands, but of their neighbors' neighbors' lands as well."

Among the thirteen chapter titles are the following: "Paper houses, Bathhouses, and Teahouses," "The Japanese Woman in Kimono," "Boiled Octopus and Broiled Eels," "How to Live on $50 a Month," and "Earthquake, Thunder, Fire and Father." His conclusions appear in the last chapter on "The Two Japans": Thus, "Japan is a land of paradoxes and extremes, of great wisdom and great stupidity. . . . Official Japan, made up of the ruling oligarchy . . . is comparatively efficient, progressive . . . . Unfortunately, East and West do not blend harmoniously in Japan. Everywhere one finds confusion. The culture of present-day Japan is a strange conglomeration of undigested borrowings from Western civilization mixed with many elements surviving from feudal ages."

Much more penetrating is Hearn's study, which traces Japanese attitudes, customs and thinking back into the feudal age, with much attention being given to the ancient religious cult as it related to family and communal practices and to the coming of Shintoism and later Buddhism. Hearn makes it clear that the whole system of Far Eastern ethics derives from the religion of the household, that is, "all ideas of duty to the living as well as the dead, the sentiment of reverence, the sentiment of loyalty, the spirit of self-sacrifice, and the spirit of patriotism." Because of its penetrating, clear analysis of the Japanese mentality, this book should be required reading for all missionaries and relief workers going to Japan, for only with this knowledge can the apparent slow growth of Christianity in that country be explained. Nevertheless Hearn's treatment must be taken critically because of his over-glorification of the Japanese spirit and his critical attitude toward Christianity, although to be sure he does at places clarify certain shortcomings in the Japanese mentality.

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